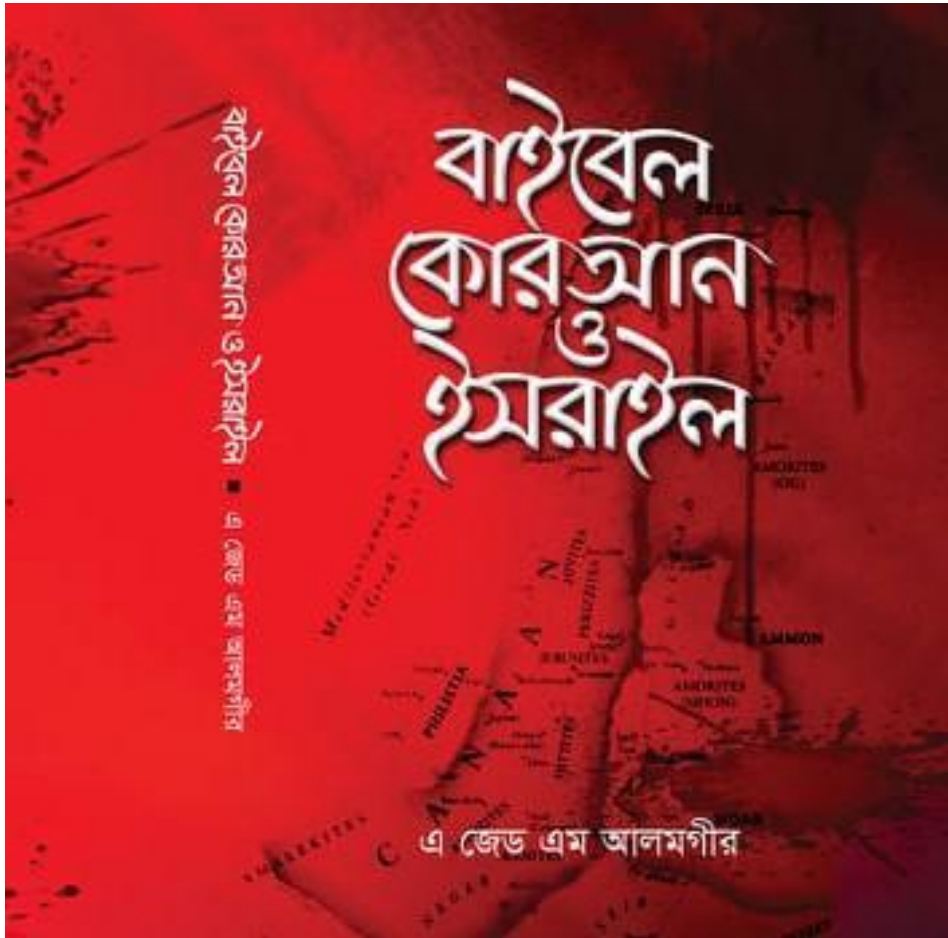




Bible, Quran and Israel

(Understanding Quran-II)

By A Z M Alamgir



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Preface

During the Second World War, Hitler turned against the Jews. Even innocent children fell into the lap of death in gas chambers. Not just because they were Israelis—this mass killing of humans by humans is unacceptable.

Since childhood, I have seen images of the tragic events in Palestine and Israel in the pages of newspapers. The wheels of world politics have turned centered around these events. The age at which I used to sit with my father and discuss these issues, my own son is now passing that same age. Yet, the creation of bloody history with new momentum hasn't stopped. The bloodied face of a Palestinian child once floated across the TV screen. These images are deeply shaking. The name "Israel" keeps coming up repeatedly.

While reading the Quran, I repeatedly came across the name "Children of Israel." There is a close relationship between the Children of Israel (Bani Isra'il) and the events mentioned in the Quran. Therefore, to understand the events mentioned in the Quran, it is essential to have at least a basic understanding of the Children of Israel. This name is specially involved with all the flows of events in this region.



The influence of the stories of the Children of Israel is everywhere. Even sitting in the mosque, I have had to hear about them since childhood! I still hear it! Yet, they are far from us in every consideration. Who are these Children of Israel? What are their stories? A curiosity to know more deeply was created. The result of that curiosity is this book, Bible, Quran and Israel.

Some important portions have been highlighted in this book for those who are unfamiliar with the chronological connection of these subjects but have an interest to know despite a lack of time.

There may be room for different opinions and debates regarding writing on any subject. However, this book has been written solely to provide a general idea. The subjects have been presented here without changing the statements of the Bible. What has been discussed in the Bible is also discussed in the Quran. The Quran discusses the main points in a summarized form. The book is written following the Torah (Old Testament) of the Bible. For the convenience of the reader's understanding, citations from the Quran have been included where applicable.

Considering the busyness of people in modern times, an attempt has been made to present the entire subject as briefly as possible. At the beginning, a primary idea about



the Bible is provided. Additionally, there is a brief discussion on what the relationship is between the Quran and Israel and why.

In the second edition, changes have been made mainly to the presentation of the book, some additions have been included, and finally, a conclusion has been added. Furthermore, changes have been made to the book cover.

A Z M Alamgir

June 2021.



What is the Bible?



In short, the Bible is a chronological account of the history of the nation of Israel, which also contains guidance for their way of life.

The Bible is divided into two parts. One is the **Old Testament**, known in Hebrew as the '**Tanakh**', which consists of 39 books. The other is the **New Testament**, which consists of 27 books. In total, the Bible contains 66 books.

The Old Testament is further divided into three sections: 1) **Torah**, 2) **Nevi'im**, and 3) **Ketuvim**.

1) Torah or Teaching: This section includes 5 books. The Torah describes the events during the time of Moses



(AS). The included books are:

1. **Genesis** (The Beginning)
2. **Exodus** (The Departure/Salvation)
3. **Leviticus** (Worship)
4. **Numbers** (The Census of the Israelites)
5. **Deuteronomy** (Instructions/Laws)

The period of their composition is approximately 1450–1410 BCE.

2) Nevi'im or Prophets: This section includes 23 books and is divided into two parts: the **Former Prophets** (6 books) and the **Later Prophets** (17 books).

The Former Prophets include Joshua and others who led the nation of Israel to the land of Canaan after Moses (AS). The discussion continues until the end of the reign of Judah.

The Later Prophets are further divided into **Major** and **Minor** Prophets.

The Nevi'im describes the history of the rise of the Hebrew kingdom. It narrates the split of the Kingdom of Israel into two: Israel and Judah. It contains accounts of internal conflicts among the Israelites, as well as their



conflicts with other nations. The central theme of these conflicts is primarily the matter of faith and disbelief in God. It also highlights critiques of the immoral activities of the Israelite upper class and the role of the Prophets in those contexts. The occupation of Israel by Assyria and the occupation of Judah by Babylon are also discussed. This history concludes with the destruction of the Temple in Jerusalem.

3) Ketuvim or Writings: This section includes 11 books, such as **Psalms**, **Job**, and **Proverbs**. Thus, the Old Testament portion of the Bible contains a total of 39 books.

The aforementioned books are also categorized in the following way:

- **Historical Books:** 17 books
 - **Poetical/Wisdom Books:** 6 books
 - **Prophetic Books:** 16 books
- (The total remains the same: 39 books).

On the other hand, the **New Testament** contains 5 **Historical Books**, 1 **Prophetic Book**, and 21 **Epistles (Letters)**, totaling 27 books. These were composed between 45–90 CE. The New Testament narrates the



events during the time of **Jesus (AS)**. This is a very brief overview of the Bible.



The Relationship Between the Quran and Israel



The Great Prophet (PBUH) received prophethood while residing in Makkah. From that time, the verses of the Quran began to be revealed. Initially, these verses were directed toward the polytheistic Quraysh of Makkah, inspiring them to abandon the wrong path of idol worship and return to the right path. They were informed about the fundamental aspects of Islam—such as the concept of Prophethood, divine revelation, and the Oneness of Allah—subjects they were not well-acquainted with.

While preaching the message of the Oneness of Allah and opposing idol worship, the Prophet (PBUH) was

persecuted in his own homeland. He eventually migrated (Hijrah) to Medina. Jews lived in Medina and its surrounding areas; they were relatively educated and influential. It was important to have them as allies in the preaching and expansion of Islam. This expectation was natural, as the Prophet (PBUH) was preaching the same message that their own prophet, Moses (AS), had preached before.

Before the revelation of the Quran, the Israelites had received the **Torah** (applicable to the Jews) and the **Gospel** or Injil (applicable to the Christians) from Allah. These books also preached the essence of Islam. The Jews were already familiar with the fundamental foundations of Islamic knowledge. However, over time, they had deviated from the original spirit of their religion and philosophy. They were not mentally prepared to accept any reform. Furthermore, they were not inclined to accept a prophethood granted to a non-Jew. Consequently, they became the primary opponents of the philosophy preached by the Prophet (PBUH).

Through the verses of the Quran, they were called upon to return from their deviations to the right path and to extend a hand of cooperation to the Prophet. Therefore, in the verses revealed during the stay in Medina, their



affairs are frequently discussed. These verses remind them of various aspects of their national history, their covenants with Allah, and the favors Allah bestowed upon them. They were encouraged to stop opposing the responsibility Allah had now placed upon Muhammad (PBUH) and to cooperate in establishing the same religion/philosophy. This is why the Quran contains lengthy discussions regarding Moses (AS) and the history of the nation of Israel.

The Quran also discusses Mary (Maryum)—the mother of Jesus, the Prophet Yahya (John the Baptist), and Jesus (Isa AS). Through these verses, Islam's perspective on Christians is highlighted. It was also important to gain the cooperation of the Christians (referred to as Nasara) in establishing this same philosophy. They, too, are the Children of Israel, though they are followers of Jesus (AS).

The Quran also finds it necessary to reference **Abraham (Ibrahim AS)**. He was the forefather of all believers of the faiths in this region. He believed in one God and was a staunch opponent of idol worship. The Children of Israel are the descendants of Abraham (AS) and followers of his ideals. Yet, a group among them had turned into idol worshipers, which was entirely contrary to the ideals and



path shown by Abraham (AS) and their own prophet, Moses (AS). Various superstitions had crept into their society, and some cunning, self-interested individuals took advantage of these wrongdoings.

The Quran contains a brief discussion of all the historical events of the nation of Israel, though it is scattered across different chapters (Surahs). It is not possible to understand the underlying context of these matters simply by reading the Quran alone—especially not for an average reader. The primary source for these discussions spread throughout the Quran is the **Bible**, particularly the **Old Testament** or **Torah**. Without knowledge of the Bible, it is difficult to understand the chronology of events and the relationships between the various Prophets. To know and understand the Quran correctly, certain aspects of the Bible must be known.

The book Bible, Quran and Israel is a brief and easy-to-understand version of the core messages of the Bible, specifically the Torah. This book discusses the main narrative of the history of the nation of Israel as mentioned in the Bible. The relationships between their important figures are presented clearly through diagrams and charts.

All the important matters of the Bible/Old Testament are



discussed in the Holy Quran. This book highlights what the Quran says regarding the same subjects discussed in the Bible. I believe this will help the reader understand the topics more easily.

This book is essential reading before studying the Quran. It will make understanding the inner meaning of the Quran much easier, especially those parts that discuss the nation of Israel.

The primary reason for the discussion of the nation of Israel in the Quran is their presence in Medina. There are various theories regarding how they arrived in Medina. One view is that when they were returning to Canaan from Egypt, a group entered the Hejaz (the region containing Medina) due to war or other reasons and remained there.

Naturally, questions may arise: Why were they leaving Egypt for Canaan? How did they end up in Egypt in the first place? Or where was their original home? I believe that after reading this book, the reader's understanding of these matters will be clear.



Names

According to the Bible, the English names used in this book and their corresponding Bengali or commonly known names are listed below:

No.	English Name	Bengali/Commonly Known Name
1.	Adam	Adam (AS)
2.	Eve	Bibi Hawa
3.	Cain	Qabil
4.	Abel	Habil
5.	Seth	Shish
6.	Enoch	Idris (AS)
7.	Noah	Nuh (AS)
8.	Abraham	Ibrahim (AS)
9.	Hagar	Bibi Hajera

10.	Isaac	Ishaq Prophet
11.	Jacob	Yaqub Prophet (Israel)
12.	Joseph	Yusuf (AS)
13.	Moses	Musa (AS)
14.	Pharaoh	Fir'aun
15.	Aaron	Harun
16.	David	Dawud (AS)
17.	Solomon	Sulaiman (AS)

Sources:

- Quran: www.quranexplorer.com
- Bible: www.bibel-online.net
- Maps: Collected and edited from the internet.

Some Quotes from the Quran Regarding the Nation of Israel

"Verily, this Quran explains to the Children of Israel most of that which they differ about." (Al-Quran 27:76)

"They (the Children of Israel) were the descendants of those whom We carried (in the ship) with Noah." (Al-Quran 17:3)

"O Children of Israel! Call to mind My favor which I bestowed upon you and how I preferred you above all the worlds (of your time)!" (Al-Quran 2:47)

"Surely, those who believe, and those who are Jews, Sabians, and Christians—whoever believes in Allah and the Last Day and does righteous deeds—there shall be no fear, nor shall they grieve." (Al-Quran 5:69)



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1. Creation and God



There was a time when the universe had no shape or form. Deep darkness was everywhere. In that state, the power of God was hovering over the waters.

In initiating the discussion on creation, Genesis (the beginning of the Bible) speaks in this way. Regarding this, the Quran states in Surah Hud:

"...and His (Allah's) Throne was upon the water..." (Al-Quran 11:7)

In the beginning, God created the universe, including the heavens and the earth. God said, "Let there be light." Everything became illuminated. As soon as God gives a

command, it happens. Regarding God's command, the Quran mentions several times:

"His (Allah's) command, when He intends a thing, is only that He says to it, 'Be,' and it is." (Al-Quran 36:82) (Context: Allah's Command; See also: Al-Quran 16:40, 19:35, 36:82)

God separated the light from the darkness. He named the light "Day" and the darkness "Night." The first day of creation ended.

On the second day, God separated the waters. The firmament was created. He called the firmament "Heaven."

On the third day, He gathered the waters into a specific place. He said, "Let the dry land appear." Dry land was created. God named the dry land "Earth." He named the gathered waters "Seas."

He created trees, plants, and foliage. He placed the seeds of creation within the creation itself. All these creations had not yet become fruitful. God initiated the flow of water through the trees and plants. Everything became adorned with flowers and fruits. The third day of creation ended.



Even though the seeds of everything were within the ground or soil, they did not become living or vibrant until water was provided. Regarding the importance of water in becoming living or vibrant, the Quran states in many places:

"And among His (Allah's) signs is that you see the earth barren, but when We send down upon it rain, it quivers and grows." (Al-Quran 41:39) (Context: Creation and Water; See also: Al-Quran 16:10-11, 22:63, 24:45, 25:54, 41:39)

On the fourth day, God created the sun, moon, and stars. The seasons began. The cycles of days and years commenced. In Surah Al-Isra of the Quran, it is said:

"And We have made the night and the day two signs. Then We have made the sign of the night obscure, and We have made the sign of the day visible, that you may seek bounty from your Lord and that you may know the number of years and the account (of time). And everything We have explained in detail." (Al-Quran 17:12)

On the fifth day, He created the creatures that move in the water, on land, and in the air. On the sixth day, God created man. He created man from the dust. Regarding the creation of man from dust, the Quran states in Surah



Ar-Rum:

"And of His (Allah's) signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]." (Al-Quran 30:20) (Context: Creation and Man; See also: Al-Quran 15:26, 23:12, 30:20, 32:7, 37:11)

God created man and gave him authority over all other creatures. God created man in the likeness of His own image. Regarding "in the likeness of His own image," the Quran says nothing.

Through a breath into the nostrils, He infused life into the human body. Man became a living being. The matter of the "breath" is mentioned in the Quran as follows:

"So when I (Allah) have proportioned him (Adam) and breathed into him of My soul, then fall down (O Angels) in prostration before him." (Al-Quran 38:72)

The Bible states that God completed the entire work of creation in six days. This matter is mentioned several times in the Quran:

"...And We created the heavens and the earth and all that is between them in six days..." (Al-Quran 50:38) (Context: Creation and the Universe; See also: Al-Quran 7:54, 10:3,



11:7, 25:59, 32:4, 50:38, 57:4)

The Quran does not mention which specific creation was completed on which specific day in the chronological way the Bible does. However, it does mention that Allah completed the work of creation in six days. It is also stated this way:

"...Do you indeed disbelieve in He who created the earth in two days... He placed therein steadfast mountains above it, and blessed it, and determined therein its creatures' sustenance in four days—equal for all those who ask. Then He directed Himself to the heaven while it was smoke... Then He completed them as seven heavens in two days and inspired in each heaven its command..." (Al-Quran 41:9-12)

It is worth noting that the Quran confirms the truth of the scriptures that came before it. This means it verifies the truth of what was said in previous scriptures, provided they have not been corrupted. For example, it is said in Surah Ali 'Imran:

"(Allah) has sent down upon you the Book (O Muhammad) in truth, confirming what was before it, as He revealed the Torah and the Gospel. Aforetime as guidance for the people and He revealed the Criterion (to



judge between right and wrong)." (Al-Quran 3:3-4) (Context: Revealed Books; See also: Al-Quran 2:136, 3:3-4, 3:84, 4:47, 4:136)

What the Bible discusses in detail, the Quran provides a summarized citation of. In essence, the Quran acknowledges the truth of the statements mentioned in the Bible, which are also provided by the same Allah. These have been presented in this book for the reader's convenience.

"God completed the entire work of creation in six days"—there is no scope to think that each of these mentioned "days" is exactly like an earthly day. Regarding a "day" of Allah, the Quran says:

"...And indeed, a day with your Lord is like a thousand years of those which you count." (Al-Quran 22:47) (Context: Creation and Measurement; See also: Al-Quran 32:5)

Regarding the counting of days, the Gita also says: "One day of Brahma is the combination of several thousand years according to human calculation..." (Gita 4:17)

Why are the Bible, Quran, and Gita guidebooks for the human race? If we only take the example of the citation above, many subtle and complex concepts about the



universe are hidden within it, which have worked as a guide for the path of science. There are many more such examples.

In Genesis, it is said that God completed all work on the sixth day and on the seventh day He rested. God designated the seventh day as a holy day and a day of rest. This is the "Sabbath" day. Although the Quran does not say anything directly about God taking rest, it expresses it this way:

"...And We created the heavens and the earth and all that is between them in six days, and no fatigue touched Us."
(Al-Quran 50:38) (Context: Creation and Fatigue; See also: Al-Quran 2:255, 46:33, 50:15)

This is how the Bible or Genesis begins regarding God and His work of creation. What the Quran says about these same subjects has also been highlighted here.



2. Adam and Eve



God provided Adam, the first human of creation, a place to roam in a heavenly garden—a garden adorned with flowers and fruits. On two sides flowed the rivers Tigris and Euphrates.

Adam was very much alone in the garden. This loneliness of Adam did not seem good to God. God thought of creating a companion for Adam. Adam was put into a deep sleep. His chest was opened, and a rib was taken. From that bone, a beautiful woman was created. The woman became Adam's companion in the heavenly garden. Adam named her 'Eve.'

This description of Adam and Eve comes from the Bible. It is not a unique creation of the Quran. However, the

Quran acknowledges the truth of the events narrated in previous scriptures, as mentioned in the Quran itself. While the Bible cites that Eve (Hawa) was created from Adam's 'rib,' the Quran does not explicitly state this.

Adam and Eve were naked in the heavenly garden. There was no sense of shame between them. Verses in the Quran also hint at this 'nakedness.'

In the middle of the garden were two special trees. One of the two trees held 'Life.' The other held the 'Knowledge' of good and evil. God forbade Adam and Eve from going near the second tree or eating its fruit. He said that on the day they ate the fruit of this tree, they would have to face death. Regarding this, the Quran says:

"And We said, 'O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.'" (Al-Quran 2:35)

The Quran mentions a specific forbidden tree, but it does not specify that one held 'Life' and the other held 'Knowledge' in that manner.

Among the creatures roaming the garden, the serpent was the most cunning. It began to entice Eve to eat the forbidden fruit. It said, "If you eat the fruit of this tree, you



will certainly not die. God knows that if you eat the fruit of this tree, your eyes will be opened and you will attain knowledge of good and evil, reaching the level of God." While the Quran mentions Satan's temptation, it does not mention a serpent. The Quran states:

"...He (Satan) said, 'Your Lord did not forbid you this tree except lest you become angels or become of the immortal.'" (Al-Quran 7:20)

The Bible mentions facing death; the Quran says the same thing in the context of "lest you become immortal." Though expressed in two ways, the core message is consistent.

The Bible states that Eve ate the forbidden fruit first due to the serpent's persuasion and then encouraged Adam to eat as well. As soon as they ate the fruit, a different vision opened for both of them. They realized their nakedness and began trying to cover themselves with the leaves and vines of the trees. The Quran says:

"...So when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise..." (Al-Quran 7:22) (Context: Creation and Adam, Eve, and Satan; See: Al-Quran 2:30-39, 5:27-32, 7:11-25, 15:28-43,



20:115-123, 38:71-85)

While the Bible says Eve/Hawa ate the fruit first, the Quran does not specifically state that. The Quran mentions both of them eating the forbidden fruit, without mentioning who was first or second.

The Bible says that at this time, the voice of God was heard. Sensing God's presence, Adam and Eve tried to hide behind the trees. God asked—"Adam, where are you?" Adam said, "I am hiding; I am naked." God said, "Who told you that you are naked? Have you eaten the fruit of the forbidden tree?" Adam said, "The woman you sent to be my companion gave it to me to eat. I ate it." God asked Eve—"Why did you do this?" Eve said, "The serpent persuaded me. So I ate it."

God cursed the serpent. He said, "Because you have done this, I place enmity between the two of you. You will chase each other through generations." The Quran says:

"And Satan made them slip therefrom and got them out from that [condition] in which they were. And We said, 'Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.'" (Al-Quran 2:36)

God told Eve that her labor pains would be multiplied



many times and that man would have authority over her. However, the Quran does not say that women's labor pains will be multiplied or that men will have authority over women in that way. Regarding the mutual authority or rights of men and women, the Quran says:

"...And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree [of responsibility] over them..." (Al-Quran 2:228)
"Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth..." (Al-Quran 4:34)

God told Adam, "You must live on the earth. You must gather food by the sweat of your brow until you are brought back. You were created from dust, and to dust you shall return." The Quran says:

"He (Allah) said, 'Therein you will live, and therein you will die, and from it you will be brought forth.'" (Al-Quran 7:25)

This is how Adam and Eve's stay in the heavenly garden and their expulsion from there is described in the Bible. However, the Quran mentions that after this event, Allah provided some guidance for the human race, which is not mentioned in the Bible. It says:

"O children of Adam, let not Satan tempt you as he



removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them." (Al-Quran 7:27)

The Quran presents a picture of a conversation between Allah and Satan which is not in the Bible. For instance: "(Cursing Satan, Allah says) And indeed, upon you is the curse until the Day of Recompense. He (Satan) said, 'My Lord, then reprieve me until the Day they are resurrected.' Allah said, 'So indeed, you are of those reprieved until the Day of the time well-known.' [Satan] said, 'My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all, except, among them, Your chosen servants.'" (Al-Quran 15:35-40)

In other words, there is no cause for fear for those who walk the right path. This is also a form of guidance.

"(Allah says) Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as a Disposer of affairs." (Al-Quran 17:65)

It is further said: "We (Allah) said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear



concerning them, nor will they grieve.'" (Al-Quran 2:38)

The Bible says you must live on the earth, gather food by the sweat of your brow until you are brought back, and return to the dust from which you were created. The Quran says you will live there, die there, and be resurrected from there. That is, the Bible mentions the return, and the Quran acknowledges it.

The Quran does not just describe the event like the Bible; it creates a connection to returning successfully. To return successfully, the Great Quran was revealed from Allah as a guidebook for the human race. Simultaneously, it logically connects the validity of prophethood and the arrival of Muhammad (PBUH) to this. The revealed Book, prophethood, and the arrival of Muhammad (PBUH) are the mercies of Allah. Through this, bewildered humanity has found the direction of the right path.



3. Abel, Cain, and Seth

Two sons were born to Adam and Eve. One was named **Cain** and the other was named **Abel**. Abel was a shepherd, and Cain was a tiller of the ground (farmer). Both offered the fruits of their labor as a sacrifice to God.

God accepted the offering made by Abel, but He did not accept the offering made by Cain. He advised Cain to refrain from sinful acts and to walk the right path. In the Quran, this is cited as follows:

"...when they both offered a sacrifice, and it was accepted from one of them but was not accepted from the other..." (Al-Quran 5:27)

Because God did not accept his sacrifice, Cain became enraged at Abel. Eventually, Cain lost his patience and murdered his brother Abel. The Quran states:

"And his (Cain's) soul permitted him the murder of his brother, so he killed him..." (Al-Quran 5:30)

God asked Cain—"Cain, where is your brother?" Cain replied, "Am I my brother's keeper that I should know his whereabouts? I do not know." God said, "Cain, what have you done? The cry of your brother's blood is coming to Me from the ground."



Such behavior from one brother to another was unacceptable to God. When Muhammad (PBUH) was preaching the message of truth in Medina, the Jews could not accept him and conspired to kill him. In that context, this event was cited in the Quran, and the following guidance was provided for all of humanity:

"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely..." (Al-Quran 5:32)

After the incident, God cursed Cain. He said, "You shall be a fugitive and a wanderer on the earth." Subsequently, Cain left the presence of God and began living in a place called 'Nod' to the east.

After the death of Abel, another son was born to Adam and Eve. His name was **Seth** (or **Shish**). There is no mention of Seth in the Quran.



4. From Adam to Noah and the Great Flood



Abel died. The human race continued to expand through Cain and Seth. When Adam was 130 years old, Seth was born. Adam lived for 930 years. Seth lived for 912 years and fathered children.

Seth's son was Enosh. Enosh lived for 905 years and fathered children. Enosh's son was Kenan. Kenan lived for 910 years. Kenan's son was Mahalalel. Mahalalel lived for 895 years. Mahalalel's son was Jared. Jared lived for 962 years.

Jared's son was **Enoch**. Enoch is called **Idris** in the Quran. Idris lived for 365 years and fathered children. Enoch



walked with God in the garden; God took him away from sight, and he was never seen again. The matter of Idris is mentioned in the Quran. In Surah Maryam, it is said of him:

"And mention in the Book, Idris. Indeed, he was a man of truth and a prophet. And We raised him to a high station."
(Al-Quran 19:56-57)

Enoch's son was Methuselah. Methuselah lived for 969 years and fathered children. Methuselah's son was Lamech. Lamech lived for 777 years.

Lamech's son was **Noah**. Noah is referred to as **Nuh** in the Quran. Noah was born when Lamech was 182 years old. Noah lived for 950 years. There are many examples of Nuh (AS) in the Quran. There is even a separate Surah by this name (Surah No. 71). The Bible mentions his life span of 950 years. The same is stated in Surah Al-Ankabut of the Quran:

"And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years..." (Al-Quran 29:14) (Context: Noah; See also: Al-Quran 7:59-64, 10:71-74, 11:25-49, 23:23-30, 26:105-122, 29:14-15, 37:75-82, 54:9-17, 69:11-12, 71:1-28)

The Bible states that God saw the human heart was filled with sinful desires. Because of human wickedness, the



earth was restless and full of chaos. This wickedness began from the youth of human life. Immersed in the filth of sin, God resolved to destroy all creatures—from humans to everything that moves on land, in the sea, or in the air.

Noah was one of the righteous people of his time. He lived a simple and upright life. The Quran says:

"We had certainly sent Noah to his people, and he said: ... Indeed, I fear for you the punishment of a wretched Day. But they denied him..." (Al-Quran 7:59, 10:73)

God said—everything involved in sin would be destroyed. God advised Noah to build a three-story vessel (Ark) three hundred cubits long, fifty cubits wide, and thirty cubits high. He said—a great flood would appear. All living creatures would be submerged and destroyed. He told Noah to take refuge in the boat with his wife, sons, and daughters-in-law. He advised taking a pair of every living creature onto the vessel so they could remain alive with him. The Quran says:

"So We inspired him, 'Construct the ship under Our observation and Our inspiration. And when Our command comes and the oven overflows, take into it from every [species] two mates and your family..." (Al-



Quran 23:27)

Noah completed all the work according to God's command. When the flood began, Noah was six hundred years old. The water began to swell and overflow. It rained continuously for forty days and forty nights. The water rose to the height of mountains. The mountains went under the water. The Quran says:

"Then We opened the gates of the heavens with rain pouring down and caused the earth to burst with springs, and the waters met for a matter already predestined. And the ship carried them through waves like mountains..." (Al-Quran 54:11-12, 11:42)

The water remained in this state for one hundred and fifty days. All living creatures perished. Only Noah and his fellow passengers remained alive. Gradually, the rain stopped. The floodwaters began to recede. As the water decreased, the mountain peaks became visible. The vessel anchored near the mountains of **Ararat**. In the Quran, it is said:

"...'O earth, swallow your water, and O sky, withhold [your rain].' And the water subsided, and the matter was accomplished... and the ship came to rest on the [mountain of] Judi..." (Al-Quran 11:44)



The water dried up. The ground became dry. Noah descended from the vessel with everyone. The Quran says:

"And the people of Noah... We drowned them and We made them for mankind as a sign..." (Al-Quran 25:37)

God promised that He would never again destroy the earth in such a manner in the future. There is no mention of such a specific promise in the Quran.



5. Expansion of the Human Race



Everything was destroyed in the Great Flood. Only Noah and his fellow travelers remained alive.

Shem, Ham, and Japheth were the sons of Noah. They were born when Noah was five hundred years old. During the Great Flood, they were his companions. He had another son as well. In the Quran, it is stated in Surah Hud:

"...Noah called out to his son, who was standing apart, 'O my son! Come, board with us and be not with the disbelievers.' He said, 'I will take refuge on a mountain which will protect me from the water.' Noah said, 'Today there is no protector from the decree of Allah except for those on whom He has mercy.' Then a wave came between them, and he became one of the drowned." (Al-

Quran 11:42-43)

After the Great Flood, the human race expanded across the earth through Shem, Ham, and Japheth.

The descendants of Noah's son Shem are known as '**Semites.**' The descendants of Ham are known as '**Hamites,**' and the descendants of Japheth are known as '**Japhetites.**'

The Semites, Hamites, and Japhetites gradually spread to different parts of the world. Shem's descendants spread across the central regions of the world, Ham's descendants moved toward the southern regions—specifically Africa, and Japheth's descendants spread toward the northern regions, including the European areas.

Shem had five sons: Elam, Asshur, Arphaxad, Lud, and Aram.

- The descendants of **Elam** settled in Iran.
- The descendants of **Asshur** settled in India.
- The descendants of **Arphaxad** settled in Iraq and Arabia.
- The descendants of **Lud** settled in Anatolia.
- The descendants of **Aram** settled in the Syria region. The descendants of Aram are known as the **Arameans.**



Ham had four sons: Cush, Mizraim, Phut, and Canaan.

- The descendants of **Cush** expanded across Egypt, Yemen, Ethiopia, Arabia, the Red Sea region, and as far as Australia. Cush's son was '**Nimrod**' (referred to as '**Nimrod**' in the Bible). Nimrod was the founder of '**Babel**' or '**Babylon**.' The Bible mentions him as a mighty man.
- The descendants of **Mizraim** expanded into Egypt, Philistia, and Libya.
- The descendants of **Phut** expanded into Libya.
- The descendants of **Canaan** expanded through Israel, Lebanon, Syria, Jordan, and as far as Japan, China, and Mongolia.

Japheth had seven sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

- The descendants of **Gomer** settled in Germany, Georgia, and Turkey.
- The descendants of **Magog** settled in the Black Sea region, Sweden, Poland, the Czech Republic, and Bulgaria.
- The descendants of **Madai** settled in Iran.
- The descendants of **Javan** settled in Greece, Italy, Spain, Cyprus, and Asia Minor.
- The descendants of **Tubal** settled in Spain, Portugal, and Italy.



- The descendants of **Meshech** settled in Russia, Anatolia, Georgia, and the Mediterranean region.
- The descendants of **Tiras** settled in the Mediterranean and Persian regions.

In this way, the human race continued to expand throughout the world.



6. From Arphaxad to Abraham

Noah's son was Shem. Shem had five sons, one of whom was **Arphaxad**.

Arphaxad was born two years after the Great Flood, when Shem was one hundred years old. Arphaxad lived for 403 years.

Arphaxad's son was Shelah; Shelah's son was Eber; Eber's son was Peleg; Peleg's son was Reu; Reu's son was Serug; Serug's son was Nahor; and Nahor's son was **Terah**.

Terah had three sons: **Abraham**, Nahor, and Haran. Haran died before his father, Terah. Haran's son was **Lot**. Lot was Abraham's nephew (his brother's son).

Lot's children were Moab and Ben-Ammi. The descendants of Moab are known as the '**Moabites**,' and the descendants of Ben-Ammi are known as the '**Ammonites**.' They established settlements in the region of Jordan.

The Quran contains discussions regarding Lot (Lut) and Abraham (Ibrahim AS). There is also a separate Surah named Ibrahim (Surah No. 14).



7. Abraham



Abram's father was Terah. They resided in 'Ur,' located in southern Mesopotamia (modern-day Iraq), which is situated on the banks of the Euphrates River. Terah set out from Ur toward the land of Canaan, taking Abram and Lot with him. Along the way, they settled in Haran. Terah died in Haran at the age of 205.

The Quran cites the event of Ibrahim's (Abraham's) migration. Ibrahim (AS) was a staunch opponent of idol worship and broke the idols. This led to a dispute with Nimrod, the then-ruler of Iraq. Nimrod cast him alive into a fire, but Allah saved him. After this event, he migrated from his homeland along with Lot. In Surah Al-Baqarah, it is said:



"Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death.' Abraham said, 'Indeed, Allah brings the sun from the east, so bring it from the west.' So the disbeliever was overwhelmed..." (Al-Quran 2:258)

It is further stated:

"And [mention] Abraham, when he said to his people, 'Worship Allah and fear Him. That is best for you, if you should know.' ... And the answer of his people was not but that they said, 'Kill him or burn him.' But Allah saved him from the fire. Indeed in that are signs for a people who believe. And [Abraham] said, 'You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers.' And Lot believed him. [Abraham] said, 'Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise.'" (Al-Quran 29:16-26)

After the fire incident, Ibrahim (AS) migrated. He set out for Canaan accompanied by his wife and his nephew, Lot.



God told Abram—"Abram! I will make your name glorious throughout the earth! From your descendants, I will create a great nation! You will be the father of many nations! Those who glorify you, I will glorify; those who dishonor you will be deprived of My blessing. You will be a blessing to all of humanity!" This is cited in Surah Al-Baqarah:

"...He (God) said, 'Indeed, I will make you a leader for the people.' [Abraham] said, 'And of my descendants?' [Allah] said, 'My covenant does not include the wrongdoers.'" (Al-Quran 2:124) (Context: Ibrahim; See also: 2:124-141, 2:258-260, 3:65-68, 7:74-83, 11:69-76, 14:35-41, 15:51-60, 16:120-123, 19:41-50, 21:51-73, 22:26-27, 26:69-104, 29:16-27, 37:83-99, 43:26-30, 51:24-46)

God commanded Abram to leave Haran and go to a place He would show him. Following God's guidance, Abram left Haran with Lot and his wife Sarai. Abram was seventy-five years old when he left Haran. When they reached Shechem in Canaan, God appeared and said, "Abram! This is the land I will give to you and your descendants! All the land from the river of Egypt to the river Euphrates is for your descendants." This was the 'Promise' given by God to Abram.

As a symbolic sign of this promise, the ritual of



'Circumcision' was established. Those who did not follow this rule would not be part of the promise and would be known as covenant breakers. Abram was ninety-nine years old when he was circumcised.

When Abram reached Canaan, a severe famine was underway. They left Canaan and headed toward Egypt. Both Abram and Lot had vast numbers of livestock. It was nearly impossible to graze so many animals on the same land, leading to serious conflicts between their people. On the way back from Egypt, Abram and Lot separated. Abram settled in Hebron in Canaan, while Lot chose to move eastward toward Sodom in Jordan. The inhabitants of Sodom were heavily involved in sin at that time.

When Abram returned to Canaan, God reaffirmed His promise: "All this land that you see, where you are currently a stranger, I will give to you and your descendants forever. Your descendants will be as numerous as the dust of the earth."

Abram's wife was Sarai. Sarai was barren, and they had no children. Abram asked, "God, how will You give this to my descendants? I have no children." God said, "Abram, look at the sky! See if you can count the stars? So shall your descendants be."



Sarai had an Egyptian maidservant named Hagar. Sarai herself wished to have children through Hagar. On Sarai's advice, Abram took her as a wife. Abram's first son was born to Hagar, named 'Ishmael.' Abram was eighty-six years old when Ishmael was born.

When Abram was ninety-nine, God appeared again and said, "You shall be the father of many nations. Therefore, your name shall be **Abraham** instead of Abram, and your wife's name shall be **Sarah** instead of Sarai. She will bear you a son." In the Quran, Surah Hud describes this:

"And certainly did Our messengers come to Abraham with good tidings... And when We gave her the good news of Isaac... His wife was standing by and she laughed. She said, 'Alas for me! Shall I bear a child while I am an old woman and this husband of mine is an old man? Indeed, this is an amazing thing!' They (the angels) said, 'Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Glorious.'" (Al-Quran 11:69-73)

Meanwhile, Lot was residing in Sodom. The people of Sodom were deeply involved in unnatural sins. Due to their behavior, God destroyed the cities of Sodom and Gomorrah by raining fire from the sky. God saved Lot,



but his wife turned into a pillar of salt. Lot went to live in the mountainous region of 'Zoar' with his two daughters. This is mentioned in Surah Al-A'raf:

"...And [mention] Lot, when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women...' (Then) We turned the city upside down and rained upon them stones of hard clay." (Al-Quran 7:80-81, 15:74) (Context: Lut; See also: 7:80-84, 11:77-83, 15:61-77, 26:160-175, 27:54-58, 29:28-35, 37:133-138, 54:33-40)

According to the Bible, 'Isaac' was born when Sarah was ninety and Abraham was one hundred. In the Quran, he is called 'Ishaq.' After Isaac's birth, Sarah could not tolerate Ishmael and his mother. She did not want Hagar's son to share the inheritance with her son. The matter became serious, and as a result, Hagar and Ishmael had to leave for Beersheba. God told Abraham, "I will also make a great nation of Ishmael's descendants, for he is also your offspring."

God put Abraham to a difficult test. He said, "Abraham, take your only beloved son Isaac, whom you love so much, and sacrifice him for Me." The Quran describes this in Surah As-Saffat:



"And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded...'" (Al-Quran 37:102)

Abraham took Isaac to a mountain peak to fulfill God's command. The son asked, "Where is the lamb for the sacrifice?" Abraham said God would provide. When they reached the designated spot, Abraham built an altar, bound Isaac, and laid him on it. As he brought the knife to his throat, a voice called out: "Abraham! Abraham! I see you are obedient. Fear God, but do not harm the boy. Do not lay a hand on him. You have not withheld your only son from Me." Abraham looked up and saw a ram, which he sacrificed. The Quran cites it thus:

"And when they had both submitted and he put him down upon his forehead, We called to him, 'O Abraham, You have fulfilled the vision.' ... Indeed, this was the clear trial. And We ransomed him with a great sacrifice." (Al-Quran 37:103-107)

After this, Abraham went to Beersheba and lived there. Sarah died at the age of 127. Abraham returned from Beersheba to Hebron for her funeral. He purchased a piece of land from the Hittites to bury Sarah. By



purchasing the burial plot and surrounding land, Abraham established a specific right to a location in Canaan. He buried Sarah at Mamre in Hebron.

After Sarah's death, Abraham married Keturah. Six children were born to them: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The descendants of Midian are known as 'Midianites.'

Abraham died at the age of 175 and was buried beside Sarah. Abraham gave all his possessions to his son Isaac. He gave gifts to others and sent them away from Isaac. Regarding Ibrahim (AS), the Quran says:

"Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists." (Al-Quran 3:67)

Meanwhile, Ishmael grew up in the desert of Paran and became an archer. Hagar married him to an Egyptian woman. Ishmael had twelve children. Muhammad (PBUH) is his descendant, separated by about sixty generations. Ishmael's descendants spread from Egypt to Assyria. All his brothers were present at the time of his death. Ishmael died at the age of 137. Surah Maryam states:

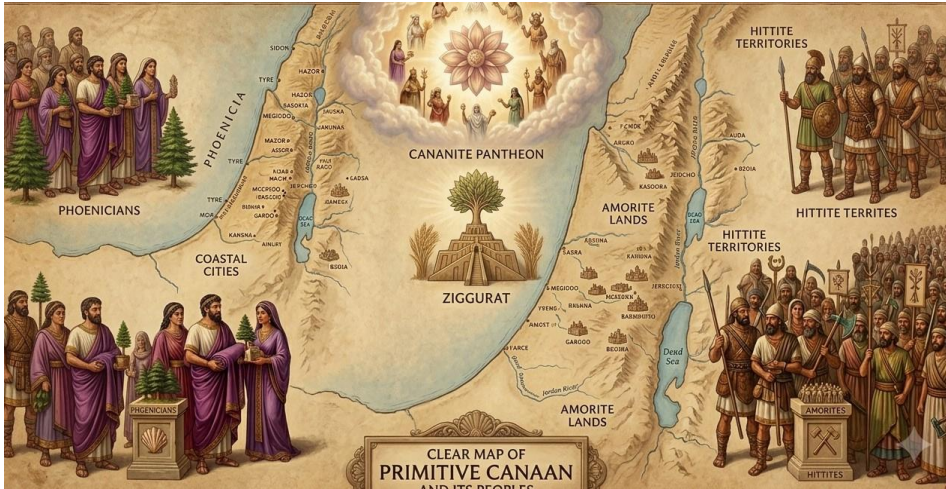
"And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And



he used to enjoin on his people prayer and zakah and was to his Lord pleasing." (Al-Quran 19:54-55)



8. Canaan and the Canaanites



God said to Abraham—"Abraham, I will make your name glorious throughout the earth. From your descendants, I will create a great nation. You will be the father of many nations. Those who glorify you, I will glorify; those who dishonor you will be deprived of My blessing. You will be a blessing to all of humanity." God commanded Abraham to leave Haran and go to the place He would show him.

Following God's guidance, Abraham left Haran with Lot and his wife Sarah. When they reached Shechem in Canaan, God appeared and said, "Abraham, this is the land I will give to you and your descendants." This was a 'Promise' given by God to Abraham.

The land extending from the southwest of Syria (east of

the Mediterranean) to the western part of Jordan, including Lebanon, Israel, and the land of Philistia through Gaza to the Egyptian border, is known as '**Canaan.**' To the southeast of Canaan lies Edom; to the east, in the land of Jordan, lie Moab and Ammon; and to the northeast lies the region of Aram.

Generally speaking, the current lands of Israel and Palestine, along with parts of Lebanon, were known as Canaan.

Those who had been living in this land since ancient times are known as **Canaanites**. God promised to give this land to Abraham and his descendants.

Noah had three sons: Shem, Ham, and Japheth. Ham had four sons: Cush, Mizraim, Phut, and Canaan. Canaan is the son of Ham whom Noah had cursed. The descendants of Ham's son Canaan are known as the Canaanites. The land of Canaan is their ancestral home.

Various groups living in Canaan, such as the Sidonites, Hittites, Jebusites, Amorites, Girgashites, and Hivites, are primarily descendants of Canaan. Consequently, they are all Canaanites. They established settlements in different places or regions of the land of Canaan. A brief overview of the various ethnic groups living in Canaan is



given below:

- **Sidonites:** The descendants of Canaan's son, Sidon. They built settlements in Sidon, Lebanon.
- **Hittites:** The descendants of Canaan's son, Heth. They established settlements around Hebron.
- **Jebusites:** The descendants of Canaan's son, Jebus. They settled in and around Jerusalem.
- **Amorites:** The descendants of Canaan's son, Emor. They expanded their settlements into the regions of Moab, Ammon, and Jordan.
- **Girgashites:** Descendants of Canaan.
- **Hivites:** The descendants of Canaan's son, Hivite. They settled in Mizpah and the Lebanon region.

Apart from the Canaanites, many others lived in and around the land of Canaan. Notable among them are:

- **Moabites:** Descendants of Lot's son, Moab. They resided in the Jordan or Moab region.
- **Ammonites:** Descendants of Lot's son, Ben-Ammi (also known as Ammon). They lived north of the Moab region, east of the Jordan River.



- **Edomites:** Descendants of Jacob's brother, Esau. They settled south of the Dead Sea, Moab, and Canaan.
- **Amalekites:** Amalek was the grandson of Esau. Consequently, they are also Edomites.
- **Midianites:** Descendants of Midian, the son of Abraham and his wife Keturah.
- **Arameans:** Aram was the son of Shem. His descendants are known as Arameans. They lived in the Mesopotamia and Assyria regions.
- **Philistines:** Mizraim was the son of Ham. Casluhim was the son of Mizraim. The Philistines are thought to be the descendants of Casluhim. They established settlements in Gaza, Ashkelon, and the West Bank.
- **Perizzites:** Ancient inhabitants of Palestine. They eventually merged with the Canaanites and settled in central Canaan and on both sides of the Jordan River.

The Canaanites and Philistines are all **Hamitic**, being descendants of Noah's son, Ham.



9. Isaac, Jacob, and the Children of Israel

When Abraham was in his old age, he expressed a desire to arrange a marriage for his son Isaac. He called his chief servant and shared his wish. The responsibility of finding a bride fell upon this faithful servant, who traveled to Haran in distant Mesopotamia.

Abraham's brother was Nahor. Nahor had twelve children through two wives. One of them was named Bethuel. To Bethuel were born a son, Laban, and a daughter, Rebekah. Isaac married Rebekah when he was forty years old.

Rebekah was barren. Through God's blessing, she conceived and gave birth to twin sons. The elder was named **Esau**, and the younger was named **Jacob**. In the Quran, Jacob is referred to as **Yaqub**. Isaac was sixty years old when they were born.

A famine occurred in the land. At that time, Isaac was staying in Gerar, in the land of the Philistines. God appeared to him then and said, "According to the promise given to your father Abraham, I will give this land of Canaan to you and your descendants. Your descendants will be as numerous as the stars in the sky."



God reminded Isaac of the promise He had made to Abraham.

Jacob and Esau grew up. Their parents did not want their sons to marry among the Canaanites. However, Esau married a Hittite woman, which caused great grief to Rebekah.

To prevent this, Rebekah sent Jacob to Haran, his father's ancestral land. While Jacob was on his way to Haran, he reached a place called Bethel, where God appeared to him. God reminded Jacob of the same promise He had given to Abraham and Isaac.

Jacob married Leah and Rachel, the two daughters of his mother's brother, Laban. Leah was the elder, and Rachel was the younger. Rachel was beautiful, and Jacob loved her more; however, she was barren.

Four sons were born to Leah: **Reuben, Simeon, Levi, and Judah.**

Rachel, being barren, obtained children through her maidservant Bilhah. Bilhah gave birth to two sons: **Dan and Naphtali.**

Leah also obtained children through her maidservant Zilpah. Zilpah gave birth to two sons: **Gad and Asher.**



Leah subsequently gave birth to two more sons: **Issachar and Zebulun**. She also gave birth to a daughter named **Dinah**.

Finally, the barren Rachel conceived. She named her son **Joseph**. This Joseph is the **Prophet Yusuf (AS)** mentioned in the Quran. His story is so significant in human history that it is mentioned in the Bible, and the Quran contains a separate, complete chapter detailing his life: **Surah Yusuf** (Chapter 12).

Jacob set out for Canaan from Haran with his wives and eleven children. On the way, God bestowed a new name upon him: '**Israel**.' From then on, Jacob (Yaqub) became known as Israel. The meaning of the name Israel is 'Servant of Allah' (Abdullah).

They settled in Shechem in Canaan. There, Jacob purchased a piece of land and began to live. However, an incident involving his daughter Dinah turned into a violent conflict, and they had to leave Shechem. They headed toward Bethel. His wife Rachel was pregnant at the time. On the way, a son named **Benjamin** was born. Rachel died during the birth of Benjamin and was buried in Bethlehem.

Israel had twelve sons: **Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph (Yusuf), and Benjamin**. The children and descendants of the



Prophet Jacob (Yaquub) are known as the '**Children of Israel**' (Bani Isra'il).

As descendants of Shem (son of Noah), the Israelites are Semitic. From the twelve sons of Israel, twelve tribes originated. The Quran also states:

"And We divided them into twelve tribes [as distinct] nations..." (Al-Quran 7:160)

God again reminded Israel of the promise given to Abraham and Isaac. The concept that the land of Canaan and its surroundings were allocated and promised by God to the Israelites has been passed down through generations among the Children of Israel. It is deeply etched in their hearts, even though the Canaanites had been living in that land since earlier times.

Isaac (Ishaq) died at the age of 180. His sons, Israel and Esau, buried him. Israel continued to live in Canaan, just as his father had lived there—originally as a traveler/sojourner.



10. Joseph and the Children of Israel

Israel (Jacob) loved Joseph more than any of his other children, as Joseph was the son of his old age. He even made a colorful coat for him to wear. Because of this special affection from their father, the other brothers felt resentful toward him.

Joseph had a dream in which he saw the sun, the moon, and eleven stars bowing down to him. When he shared this dream with his father and brothers, the brothers became even more envious. They thought that Joseph—despite being the youngest—was hinting that his father, mother, and eleven brothers would one day bow to him. However, his father became concerned and cautious upon hearing the boy's words. In the Quran, Surah Yusuf states:

"When Yusuf said to his father (Israel): 'O my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me.' He (the father) said: 'O my dear son! Do not relate your vision to your brothers, lest they plot against you...' " (Al-Quran 12:4-5)

One day, the father called Joseph and asked him to go to the place where his brothers were grazing sheep. After much searching, he found them. Seeing him from a



distance, the brothers plotted to kill him. However, Reuben intervened and forbade them from killing him. Instead of murder, they threw him into a dry well. The Quran says:

"One among them said: 'Do not kill Yusuf, but if you must do something, throw him into the bottom of the well; some caravan of travelers may pick him up.' " (Al-Quran 12:10)

A caravan of Ishmaelites was passing that way on their journey to Egypt, carrying spices on their camels. Judah said, "What profit is there in killing Joseph? It would only stain our hands with our brother's blood. Instead, let's sell him to the Ishmaelites." Everyone agreed. They pulled him out of the well and sold him to the Ishmaelites for twenty pieces of silver. The Ishmaelites brought him to Egypt. The Quran states:

"And there came a company of travelers... they (the brothers) sold him (Yusuf) for a miserable price—for a few dirhams... Thus did We establish Yusuf in the land (Egypt)..." (Al-Quran 12:19-21)

The brothers killed a young goat and stained Joseph's coat with its blood to show their father. The father had no trouble recognizing the coat. They claimed a wild beast



must have killed him. The father's grief for Joseph was boundless. Regarding this, the Quran says:

"And they brought his shirt with false blood upon it. He (the father) said: 'Nay, but your minds have made up a tale for you...' " (Al-Quran 12:18)

The Ishmaelites sold Joseph to the captain of the guard of the Egyptian Pharaoh. The master was impressed by Joseph's behavior and trustworthiness, eventually putting him in charge of all important matters in his household.

The master's wife, attracted by Joseph's character and beauty, tried to seduce him. However, Joseph did not stray. Angered by his refusal, she labeled Joseph a "Hebrew" and falsely accused him of misconduct. Consequently, Joseph was imprisoned. The Quran says:

"And she, in whose house he was, sought to seduce him... it seemed good to them, after they had seen the signs, to imprison him for a time." (Al-Quran 12:23, 35)

The Pharaoh became angry with two of his officials and sent them to the same prison. They lived there with Joseph. One morning, Joseph saw them looking dejected and asked why. They said they both had dreams the previous night and were distressed because they



couldn't find anyone to interpret them. Joseph said interpretation belongs to God, but asked them to tell him anyway. Surah Yusuf states:

"And two young men entered the prison with him. One of them said, 'Indeed, I have seen myself [in a dream] pressing wine.' The other said, 'I have seen myself carrying upon my head [some] bread, from which the birds were eating.' " (Al-Quran 12:36)

Joseph interpreted their dreams. Surah Yusuf records:

"O two companions of prison! As for one of you, he will give his master wine to drink; and as for the other, he will be crucified, and the birds will eat from his head." (Al-Quran 12:41)

As interpreted, three days later, one was released and reinstated, while the other was executed. Joseph had asked the released official to remember him and mention that he was innocent, but the man forgot Joseph.

One day, the King of Egypt (Pharaoh) had a dream that troubled him deeply. He summoned all the wise men of his kingdom, but none could interpret it. Surah Yusuf states:

"And the King said: 'Indeed, I have seen [in a dream] seven



fat cows being eaten by seven lean ones, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should be interpreters of visions.' " (Al-Quran 12:43)

The official who had been in prison remembered Joseph and told the Pharaoh about him. Joseph was summoned and interpreted the dream. Surah Yusuf states:

"[Yusuf] said, 'You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult years which will consume what you saved for them, except a little from which you will store. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes].' " (Al-Quran 12:47-49)

The Pharaoh and his officials were highly impressed by Joseph's wisdom and interpretation. Surah Yusuf says:

"And the King said: '...I will appoint him for myself.' ... He said, 'Indeed, you are today established in our presence, trusted and learned.' " (Al-Quran 12:54)

Joseph was released from prison and appointed to a high-ranking, vital position. Only the Pharaoh was above him. He was given authority over all of Egypt. Joseph was



thirty years old at the time. Surah Yusuf states:

"[Yusuf] said, 'Appoint me over the storehouses of the land; indeed, I will be a knowing guardian.' And thus We established Yusuf in the land to settle therein wherever he willed. We touch with Our mercy whom We will..." (Al-Quran 12:55-56)

In time, Joseph's interpretation came true. After seven years of abundant harvests, a terrible famine struck. The Egyptians cried out to Pharaoh for food, and he sent them to Joseph, saying, "Go to Joseph; do what he tells you." Prices rose, and the famine lasted a long time, spreading to neighboring lands.

Joseph had prepared for this by storing grain during the years of plenty. People from distant lands began coming to Egypt to collect food. The famine reached as far as Canaan. Jacob told his sons to go to Egypt to gather grain, as supplies were available and affordable there.

Joseph's ten brothers came to Egypt, but his youngest full-brother, Benjamin, stayed in Canaan. Having lost Joseph, the father was afraid to let Benjamin go with the others.

As the governor of Egypt, Joseph recognized his brothers immediately, but they did not recognize him. He



kept his identity secret. The Quran says:

"And the brothers of Yusuf came and entered upon him, and he recognized them, but they were not aware of it."
(Al-Quran 12:58)

The brothers bowed to Joseph, and he remembered his childhood dream. He asked where they were from, and they replied, "Canaan." When he accused them of being spies, they insisted they were servants who had only come to buy food. They explained they were twelve brothers from one father in Canaan; the youngest was with their father, and one was no longer alive. Joseph told them to bring their youngest brother next time. The Quran says:

"And when he had furnished them with their supplies, he said, 'Bring me a brother of yours from your father...'" (Al-Quran 12:59)

They returned to Canaan with the food and discovered their money had been returned to them inside their sacks. They were astonished. As the famine worsened and the food ran out, Jacob asked them to return to Egypt. However, they refused to go without Benjamin because Joseph had warned them not to show their faces again without him.



Despite knowing the details, Jacob initially refused to let Benjamin go, fearing he would lose him just as he lost Joseph. Benjamin and Joseph were full brothers, born of the same mother. Jacob asked why they had even mentioned having another brother. They explained that the man had questioned them directly about their family.

Finally, Jacob agreed, telling them to take fine gifts and double the money (to return what was found in the sacks). They returned to Egypt and appeared before Joseph. Seeing Benjamin, Joseph had them taken to his own house. The brothers were terrified, thinking they were being arrested because of the returned money.

When Joseph arrived, they explained they didn't know how the money got into their bags and had brought it back along with new money. Joseph told them not to be afraid. Seeing his full-brother Benjamin, Joseph could not hold back his tears. They all ate together, and then he revealed himself: "I am your brother whom you sold." The Holy Quran records:

"They said, 'Are you indeed Yusuf?' He said, 'I am Yusuf, and this is my brother (Benjamin)... Indeed, he who fears Allah and is patient, then indeed, Allah does not allow the reward of those who do good to be lost.' They said, 'By Allah, certainly has Allah preferred you over us, and



indeed, we have been sinners.' He said, 'No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful.' " (Al-Quran 12:90-92)

Joseph, now the most powerful man in Egypt, embraced Benjamin and wept, then embraced all his brothers. They all wept together. Joseph ordered his men to give them as much food as they could carry and again secretly returned their money in their sacks.

Learning that his father was still alive, Joseph was overwhelmed with a desire to see him. He sent many gifts with his brothers and told them that since five years of famine remained, they must bring the entire family from Canaan to Egypt as quickly as possible.

Word spread that Joseph had found his brothers. Pharaoh was pleased and told Joseph to bring his father and settle the family in the best part of the land. The brothers returned to Canaan and told their father that Joseph was alive and ruling over all of Egypt. At first, the father could not believe them. But seeing the gifts Joseph had sent, Jacob's strength returned. He said, "My son is alive; that is enough for me. I will go and see him before I die."

Israel set out for Egypt with his children, grandchildren,



and all the livestock and possessions they had acquired in Canaan. They were settled in a place called Goshen. Joseph introduced his father and family to Pharaoh. Israel was 130 years old at the time. The Quran says:

"And when they entered upon Yusuf, he took his father and mother to himself and said, 'Enter Egypt, if Allah wills, in safety.' And he raised his parents upon the throne, and they bowed to him in prostration. He said, 'O my father, this is the explanation of my vision of before; my Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from the desert (Canaan) after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.' " (Al-Quran 12:99-100)

Israel and his children lived in Egypt under Joseph's protection. When they arrived, they numbered seventy people in total. This was how the Israelites came to Egypt.

Israel lived in Egypt for seventeen years, dying at the age of 147. Before his death, he made Joseph promise not to bury him in Egypt. He asked to be buried in Canaan with his father Isaac, where Abraham, Sarah, Isaac, Rebekah, and Leah were buried.



Jacob told them, "God is with you. One day, God will surely bring you back to the land of your fathers (Canaan/Palestine)." Before he died, he blessed Joseph's two sons born in Egypt, Manasseh and Ephraim, as well as all his own children. Joseph buried him in Canaan according to his wishes.

After Jacob's death, the brothers were afraid Joseph might seek revenge for their past actions. They asked for his forgiveness. Joseph wept and reassured them with kindness, promising to take care of them and their children.

Joseph died at the age of 110. Before he died, he told his brothers, "God will surely one day take you out of this land (Egypt) to the land (Canaan) He promised to Abraham, Isaac, and Jacob. On that day, you must carry my bones with you from here to there."

After detailing these events mentioned in the Bible, the Quran concludes the Surah thus:

"That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they put together their plan while they conspired. And most of the people, although you should desire it, are not believers. And you do not ask them for it any reward. It is



not but a reminder to the worlds. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away... There was certainly in their stories a lesson for those of understanding. It is not a fabricated story, but a confirmation of what was before it (Bible/Torah) and a detailed explanation of all things and guidance and mercy for a people who believe." (Al-Quran 12:102-111)



11. Egypt and the Children of Israel



A time came after the death of Joseph when the number of the Children of Israel increased manifold. The kings of the new era in Egypt could not accept this growth positively.

The rising population of the Israelites was perceived as a threat by the Egyptians. Fear took root in their minds, and they began to oppress and suppress the Israelites. They resorted to various deceptions and imposed extreme rigors upon them in their fields of work. The Israelites were forced into labor to build the cities of Pithom and Rameses. Paradoxically, the more they were oppressed, the more their population continued to grow.

The Egyptians began to look upon the Israelites with

hatred. Their lives were filled with bitterness due to hard labor and the harsh restrictions imposed upon them. A stage was eventually reached when Pharaoh issued a decree to kill their newborn male children. This illustrates how horrific the situation had become. In Surah Al-Baqarah, it is said:

"And remember when We delivered you from the people of Pharaoh, who afflicted you with a horrible torment, slaughtering your sons and letting your women live. In that was a great trial from your Lord." (Al-Quran 2:49)

To rescue the Israelites from the hands of Egyptian oppression and return them to Canaan—the land promised by God—the Prophet Moses (Musa) appeared. The Quran states that all of this was Allah's blessing upon the Israelites. It is said in Surah Al-Baqarah:

"O Children of Israel! Remember My favor which I bestowed upon you and how I preferred you over all the worlds." (Al-Quran 2:47)

Allah granted the nation of Israel prophethood and leadership; He gave them the Book to show them the right path and rescued them from the tyranny of Pharaoh. Allah bestowed many favors upon them.

While the events of the nation of Israel are detailed in the



Bible, the Quran presents these events in a different context. When Muhammad (PBUH) migrated from his homeland, Mecca, to Medina, he encountered Jewish communities living in and around Medina. To establish the message of Islam, the cooperation of the Jews was necessary. Discussions regarding them were included to encourage them to extend a hand of support to Muhammad (PBUH) and avoid enmity.

The logic was that Allah had granted them leadership through Moses (AS). Moses (AS) had entrusted them with the responsibility of spreading the message of Islam and the oneness of Allah. However, over time, they deviated from the path. Now, Allah has entrusted that same responsibility, which was once theirs, to the final Prophet. Therefore, it is their duty to extend support and accept Muhammad (PBUH). This is Allah's command. Should they not obey the command of the Allah who bestowed so many favors upon them? They were repeatedly reminded of Allah's blessings, which is why their history is discussed so extensively in the Quran.

Among all the narratives recounted in the Quran, the story of the nation of Israel is the most frequently discussed. (Context: Nation of Israel; See: Al-Quran 2:47-123, 3:112-115, 3:199, 5:69, 7:159, 17:2-3, 27:76). Alongside



the invitation to return to the right path, the Quran also issues a warning to ensure they obey Allah's commands. They are cautioned in Surah Al-Baqarah:

"And guard yourselves against a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped." (Al-Quran 2:48)

In other words, if they do not follow Allah's commands, no one will be able to save them on the Day of Judgment.



12. Moses, Pharaoh, and the Children of Israel

A decree had been issued by Pharaoh to kill every newborn Hebrew boy. In the house of Amram, a son was born. Through great effort, the infant was kept hidden for three months. When it became impossible to hide him any longer, he was placed in a basket and set adrift on the river. The infant's sister followed the basket from a distance along the riverbank, keeping it in sight. Surah Al-Qasas states:

"And We inspired the mother of Moses, 'Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.'" (Al-Quran 28:7)

"And she said to his sister, 'Follow him;' so she watched him from a distance..." (Al-Quran 28:11)

Pharaoh's daughter came to the river to bathe and spotted the floating basket. She asked her maidservant to fetch it. Inside was a beautiful baby boy, crying. She realized it was one of the Hebrew children and felt compassion for him. The Quran says:



"And the wife of Pharaoh said, '[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.' And they perceived not [what was to come]." (Al-Quran 28:9)

The infant's sister, who was nearby, approached Pharaoh's daughter and asked if she should find a Hebrew nurse to care for the child on her behalf. Pharaoh's daughter agreed. The girl quickly brought the infant's own mother. Pharaoh's daughter said, "Take this child and nurse him for me, and I will pay you your wages." Thus, the child grew up under his own mother's care. The Quran says:

"...She said, 'Shall I direct you to a household that will be responsible for him for you while they are to him sincere?' So We restored him to his mother that she might be content and not grieve and that she might know that the promise of Allah is true. But most of the people do not know." (Al-Quran 28:12-13)

When the child grew older, his mother brought him to Pharaoh's daughter. He became her son, and she named him '**Moses**.' Israel had twelve sons; one of them was Levi. The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Amram married his aunt Jochebed, and to them were



born Aaron and Moses. Miriam was their sister. Thus, Moses and Aaron emerged from the lineage of Levi, the son of Israel.

Moses grew up. One day, he saw an Egyptian beating a Hebrew brother. He could not bear the sight. Waiting for an opportunity when no one was around, he struck the Egyptian, killed him, and hid the body in the sand. This event is described in Surah Al-Qasas:

"And he entered the city at a time of inattention of its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, 'This is from the work of Satan. Indeed, he is a manifest, misleading enemy.' He said, 'My Lord, indeed I have wronged myself, so forgive me,' and He forgave him. Indeed, He is the Forgiving, the Merciful." (Al-Quran 28:15-16)

(Context: Moses; see: Al-Quran 7:103-156, 10:75-93, 11:96-99, 14:5-8, 20:9-98, 26:10-68, 27:7-14, 28:3-42, 40:23-56, 43:46-56, 44:17-33, 79:15-26)

After this incident, Moses fled to a place called **Midian** (or Madyan). The Quran states:



"And a man came from the farthest end of the city, running. He said, 'O Moses, indeed the eminent ones are conferring over you to kill you, so leave [the city]; indeed, I am to you of the sincere advisors.' So he left it, fearful and anticipating [apprehension]. He said, 'My Lord, save me from the wrongdoing people.' And when he directed himself toward Madyan, he said, 'Perhaps my Lord will guide me to the sound way.'" (Al-Quran 28:20-22)

Midian was named after one of Abraham's sons, whose descendants settled there. There, Moses married Zipporah, the daughter of a priest. They had a son named **Gershom**.

Many years passed. The King of Egypt died and was replaced. God heard the cries of the Children of Israel in their suffering. He remembered His promise made to Abraham, Isaac, and Jacob.

One day, while Moses was tending sheep near Mount Horeb, he saw a bush on fire, yet the bush was not being consumed. Thinking he would take a closer look, he approached. At that moment, a voice called out: "Moses! Moses!"

Moses replied, "Here I am." God said, "I am the God of your fathers—the God of Abraham, Isaac, and Jacob."



Moses hid his face, for he was afraid to look toward God. The Quran says:

"And has the story of Moses reached you? When he saw a fire and said to his family, 'Stay here; indeed, I have perceived a fire... [perhaps] I will find around the fire some guidance.' And when he came to it, he was called, 'O Moses, indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.'" (Al-Quran 20:10-12)

God said, "I have seen the oppression of the Children of Israel by the Egyptians. I have seen their suffering and heard their cries. I have come to deliver them from the hands of the Egyptians. I will take them from Egypt to the promised land of Canaan—a good and spacious land flowing with milk and honey, where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites live.

O Moses! I will send you to Pharaoh so that you may lead My people out of Egypt." In the Quran, Allah says:

"And I have chosen you, so listen to what is revealed [to you]." (Al-Quran 20:13)

"And I nurtured you for Myself... Go, both of you (Moses and Aaron), to Pharaoh. Indeed, he has transgressed... And do not be afraid; indeed, I am with you both; I hear



and I see. So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them...' (Al-Quran 20:41-47)

Moses asked, "Who am I that I should go before Pharaoh and bring the Israelites out of Egypt?" God replied, "I will be with you. Go and tell the Israelites: 'The God of your fathers—Abraham, Isaac, and Jacob—has appeared to me and sent me to you.'"

"Go and gather them all. Then go to Pharaoh. I know he will not let you go easily. I will perform My signs before them, and he will be forced to let you leave Egypt."

Moses said, "O God! No one will believe me. No one will listen to me."

God asked, "Moses, what is that in your hand?" Moses replied, "A staff." God said, "Throw it on the ground." As soon as Moses threw the staff, it turned into a serpent. Moses started to run away in fear. God said, "Reach out your hand and take it by the tail." Moses reached out and caught the tail, and the snake turned back into a staff in his hand. God gave this miraculous power to Moses so that everyone would believe that God had truly appeared to him. The Quran describes it this way:

"And what is that in your right hand, O Moses?' He said, 'It



is my staff; I lean upon it, and I bring down leaves for my sheep with it and I have therein other uses.' [Allah] said, 'Throw it down, O Moses.' So he threw it down, and thereupon it was a snake, moving swiftly. [Allah] said, 'Seize it and fear not; We will return it to its former condition... That We may show you [some] of Our greater signs. Go to Pharaoh. Indeed, he has transgressed.'" (Al-Quran 20:17-24)

Moses said, "I am not eloquent in speech; I have a lisp/impediment of the tongue." God replied, "I, who gave man his mouth and who makes him blind, deaf, or mute, will be with you. I will teach you what to say. Go.

I know Aaron the Levite is an excellent speaker. I will teach you both what to say. You will tell Aaron, and he will speak to the people for you. Aaron will be your spokesperson. Take this staff with you; with it, you shall perform all the miracles." Regarding this, the Quran says:

"[Moses] said, 'My Lord, expand for me my breast [with assurance] and ease for me my task and untie the knot from my tongue that they may understand my speech. And appoint for me a minister from my family—Aaron, my brother. Increase through him my strength...' [Allah] said, 'You have been granted your request, O Moses.'" (Al-Quran 20:25-36)



Moses began his journey to Egypt. Upon arriving, he met Aaron and explained everything in detail. The leaders of the Israelites gathered, and Aaron told them everything God had said to Moses. Everyone gathered believed the words of Moses and Aaron.

Moses and Aaron then appeared before Pharaoh and acted as God had commanded. They asked Pharaoh to let the Israelites leave Egypt. The Quran says:

"And Moses said, 'O Pharaoh, indeed I am a messenger from the Lord of the worlds... I have come to you with clear evidence from your Lord, so send with me the Children of Israel.'" (Al-Quran 7:105)

Pharaoh replied, "God? Who is God? Why should I listen to Him? Why should I let the Israelites leave Egypt? I do not know any such God. The Israelites shall not go. Why are you encouraging them to leave their work? Go back to your own business!" The Quran states:

"And Pharaoh said, 'O eminent ones, I have not known for you any god other than me. So kindle for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I think he is of the liars.'" (Al-Quran 28:38)

"[Pharaoh] said, 'Did we not rear you among us as a child,



and you remained among us for years of your life?" (Al-Quran 26:18)

By Pharaoh's command, the oppression of the Israelites was increased many times over. Moses said, "O God, why did You send me to Pharaoh? Since I spoke to him in Your name, he has increased the suffering of the Israelites." God replied, "Now you shall see what I will do to Pharaoh."

Fearing the increased labor, the Israelites began to lose faith in Moses. God told Moses to go to Pharaoh again. But Moses said, "O God, if even the Israelites will not listen to me, why would Pharaoh?" In Surah Al-A'raf, it is said:

"They (the Children of Israel) said, 'We have been harmed before you came to us and after you have come to us.' He (Moses) said, 'Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do.'" (Al-Quran 7:129)

God commanded Moses once more to go to Pharaoh. Moses was eighty years old at the time, and Aaron was eighty-three. Moses and Aaron acted according to God's command and went to Pharaoh.

To prove their claim, Pharaoh challenged them to show a miracle. At Moses' instruction, Aaron threw his staff



before Pharaoh, and it turned into a serpent. Seeing this, Pharaoh summoned all the wise men and sorcerers of the land. They also threw down their staffs [using magic]. However, Aaron's staff swallowed up their staffs. Surah Al-A'raf describes this:

"[Pharaoh] said, 'If you have come with a sign, then produce it, if you should be of the truthful.' So [Moses] threw his staff, and suddenly it was a serpent, manifest... The eminent among the people of Pharaoh said, 'Indeed, this is a learned magician... Send into the cities callers to bring you every learned magician.' And the magicians came to Pharaoh... They said, 'O Moses, either you throw, or we will be the ones to throw.' He said, 'Throw.' And when they threw, they bewitched the eyes of the people and struck fear into them and presented a great magic. And We inspired to Moses, 'Throw your staff,' and at once it devoured what they were falsifying." (Al-Quran 7:106-122)

Seeing all this, Pharaoh's heart grew harder and harder. God had already warned Moses about this change in Pharaoh.



13. Moses, Pharaoh, and the Miraculous Signs



Pharaoh's heart grew harder and harder. He steadfastly refused to allow the Israelites to leave Egypt. To soften Pharaoh's heart and compel him to agree to the departure of the Israelites, Moses, by God's command, began to display a series of miraculous signs. As a result of these miracles, one disaster after another began to descend upon Pharaoh's kingdom. The Quran states:

"So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." (Al-Quran 7:133)

At Moses' signal, the first disaster struck, turning the

water of the canals, marshes, and rivers into blood. The Egyptians were unable to drink the water. This condition persisted for seven days. Nevertheless, Pharaoh refused to listen to God.

Moses then displayed his second sign. An infestation of frogs began everywhere—in the markets, fields, and docks. The land of Egypt was covered with frogs. Pharaoh pleaded, "O Moses, pray to your God to deliver us from this. I will allow your people to leave Egypt." When Moses prayed to God, the frogs died everywhere, leaving behind heaps of carcasses during the cleanup. But when Pharaoh saw that the danger had passed, he did not keep his word. In Surah Al-A'raf, it is said:

"And when the punishment fell upon them, they said, 'O Moses, invoke for us your Lord... If you remove the punishment from us, we will surely believe you, and we will surely send with you the Children of Israel.' But when We removed the punishment from them... at once they broke their word." (Al-Quran 7:134-135)

When Pharaoh failed to keep his promise, Moses displayed his third sign. The land became infested with lice and mosquitoes. Yet, Pharaoh's heart did not soften.

Moses displayed his fourth sign. Insects and flies



swarmed everywhere. However, Goshen, where the Israelites lived, remained outside the reach of this plague, so that Pharaoh might realize that this was the work of the God of Moses. Pharaoh again promised to let them go, but once the danger passed, he broke his promise.

Moses displayed his fifth sign. A great pestilence began. In this plague, the livestock of the Egyptians—camels, horses, donkeys, and sheep—began to die. But not a single animal belonging to the Israelites was harmed. Pharaoh became furious and still refused to let the Israelites go.

Moses displayed his sixth sign. The Egyptians began to suffer from skin diseases and boils. Even then, Pharaoh did not yield.

With the seventh sign, fire, hail, and severe thunder began everywhere. Goshen remained unaffected by this calamity. Again, Pharaoh gave his word but failed to honor it.

Moses displayed his eighth sign. A wind blew from the east day and night, and the land of Egypt was covered with locusts. They devoured all the vegetation, leaving not a single green leaf on the trees. Pharaoh finally yielded and promised to let them leave. Following Moses'



prayer, the wind shifted to the west and carried the insects into the Red Sea. But Pharaoh again broke his promise.

Moses then displayed the ninth sign. For three days, such a thick darkness descended that no one could see where they were. However, there was light in the dwellings of the Israelites. Despite seeing all this, Pharaoh did not soften. He refused to let the Israelites go, wishing to keep them as laborers. In Surah Al-Isra, it is said:

"And We had certainly given Moses nine evident signs..."
(Al-Quran 17:101)

Meanwhile, Moses had become a figure of great stature among the Egyptians. God said, "I will bring one more disaster upon Pharaoh and Egypt. Then Pharaoh will agree to let the Israelites leave Egypt."

Then came the announcement of that terrifying final plague. That night, every firstborn—from the humans to the animals of the Egyptians—was killed. A great cry of lamentation rose everywhere. There was not a single house in Egypt where at least one person had not died that night. The Israelites remained untouched by this. After this event, the Egyptians themselves began to urge the Israelites to depart quickly.



Bible, Quran and Israel by A Z M Alamgir



14. The Departure of Moses and the Israelites from Egypt



The Children of Israel left Egypt under the cover of night. They took everything with them, from household goods to their livestock. Everyone, from children to the elderly, began the journey on foot, carrying necessary supplies on their hands, heads, and shoulders. They set out from Rameses toward Succoth. Their departure is described in the Bible, and the Quran states:

"And We inspired to Moses, 'Travel by night with My servants...'" (Al-Quran 20:77)

After living in Egypt for four hundred and thirty years, Israel was finally leaving. On the day Jacob first arrived in

Egypt, they were only seventy people in total. Today, they were returning as a massive caravan of nearly six hundred thousand people.

God said, "Remember this day of your departure from Egypt and let your descendants know of it." In Surah Ibrahim, it is said:

"...And remind them of the days of Allah. Indeed in that are signs for everyone patient and grateful." (Al-Quran 14:5)

The path to Canaan through the land of the Philistines was short, but the caravan did not take it. There was fear on that route—the possibility of facing war—which might make the Israelites want to return to Egypt. Therefore, the caravan took the route toward the Red Sea, even though it was much longer.

The Israelites had come to Egypt because of Joseph and had lived there for many years. Before his death, Joseph had made his brothers promise that if they ever left Egypt, they would take his bones with them. Israel did not forget that promise; they carried the bones of Joseph with them.

Leaving Succoth, the caravan reached Etham. God went before the caravan as a pillar of cloud, guiding them on



the right path. At night, He led them as a pillar of fire, providing light and direction. From Etham, the caravan moved to Pi-hahiroth by the sea and set up camp.

Meanwhile, news reached Pharaoh that Israel was fleeing Egypt. Pharaoh became furious. "What! The Israelites should be serving the Egyptians! This is the law. Why were they allowed to leave Egypt?" With six hundred well-equipped and trained soldiers, Pharaoh pursued the Israelites. The Quran says:

"Then Pharaoh pursued them with his armies..." (Al-Quran 20:78)

Pharaoh drew very close to the caravan. Seeing them from afar, everyone became terrified. They said to Moses, "Was it not better to die serving the Egyptians? Why did you bring us into this desert to face death?" Moses replied, "Do not fear. See what God does. These Egyptians you fear today, you shall never see again. Be calm."

Pharaoh and his army closed in. Everyone was panic-stricken. God said to Moses, "Moses, stretch out your hand toward the sea. Hold your staff over the sea. Divide the waters. The Israelites will walk through the sea on dry land. Know that Pharaoh will follow you."



Moses stretched out his hand over the sea. All night, a powerful wind blew from the east. The seabed turned into dry land. The Israelites crossed the sea by walking on the dry seabed. The waters were divided, standing like walls on either side. In Surah Ash-Shu'ara, it is described this way:

"Then We inspired to Moses, 'Strike with your staff the sea,' and it parted, and each portion was like a great towering mountain." (Al-Quran 26:63)

Pharaoh and his army followed the Israelites. They too covered half the distance on the dry seabed. God said, "Moses, stretch out your hand so that the sea waters fall upon the Egyptians."

Moses stretched out his hand. The waters of the sea rushed back with great force upon Pharaoh and his army, sweeping them all away. Not a single person survived. The Quran states:

"And We saved Moses and those with him, all together. Then We drowned the others. Indeed in that is a sign ..." (Al-Quran 26:65-67)

The Israelites crossed the sea safely, walking while the water stood like mountains on both sides. Thus, God saved the Israelites from the hand of Pharaoh that day.



The Israelites saw the corpses of the Egyptians lying on the seashore.

This event strengthened the faith of the Israelites in God and Moses. Miraculously saved from Pharaoh, everyone rejoiced. Miriam, along with other women, sang praises to God in the heart of the desert.

After crossing the Red Sea, the caravan moved through the desert region of Shur. Despite traveling for three days, they found no water. After passing Shur, they reached a place called Marah where they found water, but it was undrinkable because of its bitterness. Finding no water, everyone began to whisper against Moses. In this situation, Moses prayed to God. A type of tree was found there that was sweet and contained stored water.

From Marah, the caravan came to Elim. There were twelve springs of water and seventy palm trees. Everyone stayed there.

It was the fifteenth day of the second month since leaving Egypt. The caravan camped at a place called Sin, between Elim and Sinai. There was no food available. In Egypt, at least there was food. In this desert, the entire caravan was on the verge of dying from hunger. Everyone began to blame Moses and Aaron.



God said, "I will send down food from heaven for everyone. It will fall like dew, in the morning and evening. Everyone must collect only as much as they need for the day, no more."

Moses and Aaron addressed everyone: "God has arranged food for you. God has heard your grumbling against Him. Your complaints are not against us, but against God."

In the evening, food appeared around the tents—'Quails,' a type of meat. In the morning, the surrounding area was wet with dew. When the dew dried, small, round, grain-like food lay scattered everywhere. Everyone called it 'Manna.' Moses said, "This is the bread-like food that God has sent as sustenance for you." It would not stay fresh if the sun's heat increased. The Israelites ate this Manna for forty years until they reached Canaan. Manna looked like coriander seed and tasted like wafers mixed with honey. Regarding this, the Quran says in Surah Al-A'raf:

"...And We shaded them with clouds and sent down upon them manna and quails, [saying], 'Eat from the good things with which We have provided you'..." (Al-Quran 7:160)

The caravan left Sin and set up camp at Rephidim.



Everyone was thirsty, but there was no water. Everyone was angry with Moses and blamed him. They demanded water, saying, "Why did you bring us out of Egypt? To push everyone, from children to the elderly and even the animals, toward death by thirst in this desert?" Moses prayed, "God, what shall I do with these people? They are about to stone me."

God said, "Moses, strike the rock with your staff." When Moses struck the rock with his staff, water began to flow. Everyone was amazed to see these miracles of Moses by the grace of God. The place was named Meribah. Surah Al-Baqarah mentions:

"And [recall] when Moses prayed for water for his people, so We said, 'Strike with your staff the stone.' And there gushed forth from it twelve springs, and everyone knew its watering place..." (Al-Quran 2:60)

The Amalekites came here to fight against the Israelites. The Amalekites were descendants of Esau, the brother of Israel. A battle took place between the Amalekites and the Israelites. Moses gave Joshua the responsibility of leading the battle. However, standing on the mountain peak, Moses himself controlled the battle with his staff.

As long as Moses held his staff up, the Israelites were



winning. But when his hands lowered, the Amalekites gained the upper hand. Seeing this, Aaron and Hur arranged to hold Moses' hands up. Joshua emerged victorious in the war.

God continued to help Moses lead the Israelites out of Egypt. Moses' father-in-law, Jethro, learned of this. Jethro came from Midian to meet Moses, bringing Moses' wife and children with him.

Jethro was amazed by everything he saw. Moses was handling all responsibilities alone! From morning to evening, Moses gave instructions on every matter, large and small, and everyone stood around him seeking advice. Jethro advised him to select some trustworthy men and divide the work among them.

Following Jethro's advice, Moses delegated various responsibilities to trustworthy men. This made his difficult tasks easier. Jethro then returned to Midian.

In the third month after leaving Egypt, the caravan left Rephidim and arrived at Sinai. In the Sinai desert, they took up positions near the mountain.

It was announced here that God would descend upon the peak of Mount Sinai. God would show Himself to all. Everyone was told to be purified and warned not to stay



near the mountain, as death would be inevitable.

It was the morning of the third day at Sinai. The mountain was covered with thick clouds, thunder, and lightning. Smoke enveloped the area. The entire mountain shook violently. A deafening sound vibrated everywhere. Everyone was terrified. God was descending upon the peak of Mount Sinai.

Everyone present witnessed the thunder, lightning, and smoke. They were frightened by the loud noise. Some tried to flee, while others watched from a distance. Amidst the thick clouds, only Moses went near God. God spoke with Moses, and the Israelites witnessed it.

At God's call, Moses climbed to the mountain peak. Aaron and Hur were left in charge of the Israelites until Moses returned.

God gave Moses two stone tablets. Various instructions written by His own hand were engraved on them. Moses spent forty days and forty nights there.

The famous **Ten Commandments** were revealed here. The Ten Commandments were as follows:

1. I am God. There is no other God besides Me.
2. Do not worship any image, idol, or anything else in



heaven, earth, or water.

3. Do not mock the name of God.
4. One day of the week (Saturday) is the Sabbath. A holy day. Refrain from all work on this day.
5. Honor your father and mother.
6. Do not kill.
7. Do not commit adultery.
8. Do not steal.
9. Do not bear false witness.
10. Do not be envious of your neighbor.

Regarding this, the Quran says in Surah Al-A'raf:

"And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], 'Take them with determination and enjoin your people to take the best of it'..." (Al-Quran 7:145)

It is further stated in the Quran:

"And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], 'You must make it clear to the people and not conceal it'..." (Al-Quran 3:187)

Many days passed, and Moses did not descend from the mountain. No one understood what had happened to him. Everyone gathered around Aaron and began to



speak against him. They said, "What will happen to us now? Who will lead us? Make a God for us now—a God who will show us the way to our destination."

Facing the people's demand, Aaron told them to collect the gold earrings of their wives and daughters. With the gold, he made a 'Golden Calf.' He said, "Here! This is your God who brought you out of Egypt." Everyone gathered and began to dance joyfully in front of the calf. Surah Al-Baqarah mentions:

"And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers." (Al-Quran 2:51)

God said, "O Moses, look what those you brought out of Egypt are doing. In just these few days, they have moved away from the instructions given to them. They have defiled themselves. They are worshipping a calf made of gold and saying it is their God who brought them out of Egypt! What a crude and unyielding people!" God became very angry with them. Moses prayed to God for their forgiveness.

Moses descended from the mountain, carrying the two stone tablets engraved on both sides. Coming down, he saw everyone dancing before the golden calf. Moses



became extremely angry. He threw the tablets to the ground, breaking them. He burnt the calf in fire, turned it to ash, and threw it into the water. The Quran quotes it like this:

"Moses said... 'We will surely burn it and then scatter [its ashes] into the sea.'" (Al-Quran 20:97)

Seeing everything, Moses became furious with Aaron. Aaron said, "You know this nation is wicked. You were not here. They told me, 'We don't know what happened to Moses who led us out of Egypt. Make a God for us who will lead us.' I collected gold from them and made this calf." Surah Al-A'raf quotes:

"...and he [Moses] threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, 'O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people.'" (Al-Quran 7:150)

The Quran also says:

"...[Allah] said, 'But indeed, We have tried your people after you [departed], and the Samiri has led them astray.'" (Al-Quran 20:85)



Moses saw that everyone was in total chaos. Punishment was arranged for them. That day, nearly three thousand people were killed. Surah Al-Baqarah states:

"And [recall] when Moses said to his people, 'O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [the guilty among you]...'." (Al-Quran 2:54)

Moses said, "You have committed a very great sin. I will go back to God. Perhaps I can make an atonement for your sin." Moses climbed the mountain again.

Moses said, "They have committed a terrible sin. They made an idol of gold and called it God. O God, please forgive their sin."

God said, "Go, lead them as I tell you. Remember, My angels will go before you. When the time comes, I will take necessary action for their sins." This matter appears in the Quran as:

"And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord. And Moses chose from his people seventy men for Our appointment. And when the rebellion seized them, he said, 'My Lord, if You



had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done?... You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers. And ordain for us in this world [that which is] good and [also] in the Hereafter... [Allah] said, 'My punishment - I afflict with it whom I will, but My mercy encompasses all things.' So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses." (Al-Quran 7:154-156)

God had given Moses two stone tablets with engraved instructions. He gave Moses two more similar tablets. Moses spent forty days and forty nights with God, without eating or drinking.

Moses expressed a wish to see God. God said, "It is not possible for you to see My presence. It is not possible for any human to see Me." In Surah Al-A'raf, it is said:

"...he [Moses] said, 'My Lord, show [Yourself] to me that I may look at You.' [Allah] said, 'You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me.' But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious..." (Al-Quran 7:143)



Moses descended from the mountain with the two tablets of instruction. Moses informed the Israelites about all the instructions God had given on Mount Sinai. At this time, Moses' face acquired an extraordinary radiance.

It had been two years since Israel left Egypt. They had to leave Sinai and move forward. They might have to face enemies on the way, so preparation was necessary.

In the Sinai desert, the number of Israelites over the age of twenty and capable of going to war was counted. According to the count, the number of warriors from the tribes of Reuben, Simeon, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin exceeded six hundred thousand. This was a good number for an army. A leader was chosen from each tribe, and their names were announced. Detailed instructions were given regarding where the army would be stationed, who would go first, and who would follow.

Members of the Levite family were excluded from the count of warriors. This was the tribe of Moses and Aaron. They were given the responsibility for all tasks related to the place of worship. The names of the priests were announced from this family.



In the unknown paths of the desert, the caravan followed a cloud. God was showing the direction to the caravan through the cloud. The caravan moved in whichever direction the cloud went. They stayed wherever the cloud stopped for as long as it remained there. In this way, they moved forward.

The day to leave Sinai approached. On the twentieth day of the second month of the second year after leaving Egypt, Israel left Sinai. When the cloud stopped in the Paran area, the caravan took up a position at Hazeroth.

Moses took a Cushite (of the Kush lineage) woman as his wife. Because of this, Aaron and Miriam made negative remarks about Moses. God said, "If any of you were a messenger of God, I would present Myself to you through a vision or imagination, speaking through dreams. Among all, Moses is so faithful to Me that there is no one like him. I have spoken to him directly. He has seen God in His own form. Are you not afraid to speak ill of such a person?" The Quran also says:

"...And Allah spoke to Moses with [direct] speech." (Al-Quran 4:164)

Miriam was afflicted with leprosy. Her face turned white like snow. Moses prayed to God for his sister's recovery.



Miriam remained ill for seven days. During these days, they refrained from starting the next journey. Once Miriam recovered, they left Hazeroth and stayed at Paran.

Arriving here, a group was formed with one representative from each tribe. This group was sent to Canaan. They were tasked with gathering detailed information about Canaan.

The group was to enter from the south. They were instructed to inspect the mountainous region thoroughly. Information was to be gathered on: what the people there were like—strong or weak; few or many; whether their living conditions were good or bad; which areas they lived in; whether they lived in tents or permanent structures; whether the land was fertile or infertile; whether there were forests or trees; what fruits were found, and so on.

After forty days, the informants returned. It was learned that the inhabitants there were very strong and numerous. Their settlements were surrounded by walls. The Amalekites lived in the south. The Hittites, Jebusites, and Amorites lived in the mountains. The Canaanites lived along the sea and the vast area of Jordan. Additionally, the giant Anak people lived there.



Caleb and Joshua were the representatives of Judah and Ephraim (the family of Joseph) in the informant group. Both expressed their opinion in favor of conquering the land. According to them, Israel was stronger and more capable of war than them. This is mentioned in the Quran:

"Two men of those who feared [Allah and] upon whom Allah had bestowed favor said, 'Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers.'" (Al-Quran 5:23)

Other members of the informant group spoke against the war. They said the enemies were stronger than Israel and that Israel would not be able to face them. This is described in the Quran:

"They said, 'O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it... So go, you and your Lord, and fight. Indeed, we are remaining right here.'" (Al-Quran 5:24)

Such statements broke the morale of the Children of Israel. God was greatly displeased with them.

Meanwhile, as the atmosphere of war began, murmurs against Moses and Aaron started in the camp. It was being said everywhere—"It's the same thing; we were



dying in Egypt, and now in the desert. Why did God bring us to this land? Now we are being pushed under the sword. Our wives, daughters, and children are being made victims for the enemy. It's better to return to Egypt." They started saying to each other, "Let's elect a new leader and return to Egypt."

God was angry at such behavior of the Israelites. Despite being shown so many signs, they could not fully bring faith in God! Because of this behavior, God said to Moses, "Among those counted as warriors—those twenty years old and above—none except Caleb and Joshua shall enter the promised land. Their corpses will be consumed by this desert. And those children you said would be victims of the enemy, they are the ones who will one day enter the promised land." For forty years, the Israelites would have to wander aimlessly in this desert. Then they were told to turn back toward the Red Sea. Surah Al-Ma'idah mentions:

"[Allah] said, 'Then indeed, it is forbidden to them for forty years; [in which] they will wander through the land...'" (Al-Quran 5:26)

Except for Caleb and Joshua, all those who were sent to Canaan to gather information died in the desert due to a plague.



The Israelites later prayed to God for forgiveness for their behavior. They agreed to go to war. But God was not with them, and He made this known through Moses. He forbade them from going to war. Nevertheless, those who over-enthusiastically went to war in defiance of the order were killed at the hands of the Amalekites and Canaanites.

Korah and two hundred and fifty well-known members of the caravan rebelled against Moses and Aaron. They said that all these dealings of Moses and Aaron with the Israelites were becoming too much of a burden for them. As a result of the rebellion, they were destroyed.

The earth split open, and they were swallowed underground. This event made everyone even more angry with Moses and Aaron. Murmuring started everywhere. Punishment descended from God's side; a plague spread. Nearly fifteen thousand members of the caravan died in the plague. Regarding Korah (Karun), it is said in Surah Al-Qasas:

"Indeed, Korah was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men... So he came out before his people in his adornment. Those who desired the worldly life said, 'Oh, would that we had like



what was given to Korah! Indeed, he is one of great fortune.'... And We caused the earth to swallow him and his home. And there was for him no spiritual party to aid him other than Allah, nor was he of those who [could] defend themselves. And those who had wished for his position the previous day began to say, 'Oh, how Allah extends provision to whom He wills of His servants and restricts it!'" (Al-Quran 28:76-82)

From Paran, the caravan set up camp at a place called Kadesh in the wilderness of Zin. Miriam died here and was buried.

There was no water or food in Kadesh. Everyone again started blaming Moses and Aaron. In this situation, Moses prayed to God. When Moses struck the rock with his staff, water flowed out. Everyone in the caravan, including the animals, drank water to their satisfaction.

God was also displeased with Moses and Aaron. He said, "Since you did not believe Me, you cannot lead this caravan into the promised land."

The brother of Israel was Esau. The descendants of Esau are known as the 'Edomites.' The caravan was then staying in the Kadesh area bordering Edom. They had to cross Edom to reach Canaan. A letter was sent to Edom



through a messenger. The letter said—"You know that your brother Israel left Canaan and went to Egypt. Despite living in Egypt for a long time, the Egyptians treated the Israelites poorly. Israel prayed to God. God heard their prayer. We have left Egypt and are currently staying in Kadesh on your border. We want to return to Canaan. We request you to let us pass through your land. We will not touch anything of yours." But Edom did not allow the Israelites to use their land. For this reason, they had to follow a different path.

Turning away from Kadesh, the caravan traveled a long way and came to stay near Mount Hor. This was also on the border of Edom. On Mount Hor, God spoke with Moses and Aaron. God said, "Aaron cannot enter the promised land because he once went against God. Aaron must die here."

Aaron's priestly garments were put on his son Eleazar. Eleazar became the successor to Aaron. Aaron died on the peak of Mount Hor. After Aaron's death, Moses and Eleazar descended from Mount Hor before all the Israelites.

Israel started moving toward the Red Sea again. While traveling this path, the caravan lost patience. There was a lack of water and food. Living on meager food became



almost impossible. Many faced death. Everyone started speaking against God and Moses. Many died from snake bites on this path.

The caravan moved from Oboth, and from Oboth to Arnon. Arnon was the border area of Moab and the Amorites. From there to Bamoth. Bamoth was part of the Moab region. In this way, the caravan covered a long distance moving from one place to another...

Israel asked the Amorites for permission to move through their land. But instead of giving permission, the Amorites attacked them in the desert. Consequently, Israel had to fight against them. The Amorites were defeated. A vast land belonging to the Amorites, starting from Arnon to the border of the Ammonites, came into Israel's possession.

The Ammonites were quite strong, but they were descendants of Lot. Therefore, Israel refrained from attacking the Ammonites and Moabites. The Israelites began to live in the land of the Amorites.

Balak, the King of Moab, was frightened seeing such progress of Israel. They had seen how Israel defeated the Amorites. They knew how God had been constantly helping them on the way back from Egypt. They were



naturally afraid of Israel's progress. They sought help from the Midianites and sent a message to Balaam. But Balaam expressed inability to provide help.

Marriage between the Children of Israel and other ethnic groups was forbidden, because it might lead them to believe in the concepts of other Gods. There was a fear of them forgetting their own God.

While Israel was staying at Shittim, they began to establish relationships with Moabite women. Those women encouraged them to worship their God, which was strictly forbidden for the Israelites.

Phinehas was the grandson of Aaron and a priest. A Midianite woman named 'Cozbi' and an Israelite man named 'Zimri' established a marital relationship. For this offense, Phinehas killed them by driving a sharp weapon through their stomachs. Both were from noble families. It is said that God was pleased with Phinehas seeing such devotion of the priest toward God. Those who involved themselves in such relationships were killed.

A disaster in the form of a plague descended upon them. Nearly twenty-four thousand Israelites died in the plague. They believed the disaster had fallen upon them because of their sins.



After the plague, the number of Israelites over twenty years old and capable of going to war was counted. The number of those capable of war was over six hundred thousand.

Israel took up a position in the plains of Moab by the Jordan. They attacked the Midianites. An armed warrior group of twelve thousand, with one thousand from each tribe, participated in the war. They killed all the Midianite men. They killed five Midianite kings and Balaam with the sword. They burnt down the cities. They took control of the Midianite women and all their wealth. According to the rules, they distributed the captured wealth among themselves.

The vast plains of Moab or Jordan came under the control of the Israelites. The Gilead region was a suitable place for grazing animals. The families of Reuben and Gad had a large number of livestock. Reuben and Gad applied to Moses to give them this land, as it was suitable for grazing their sheep and livestock. Moses was assured that if this land on the east bank of the Jordan River was allocated to them, they would not go to the west bank.

Moses expressed surprise at such a statement from Reuben and Gad! Moses said, "Your brothers will cross the Jordan to fight in Canaan, and you will sit here? You



will break the morale of Israel? Your ancestors once broke Israel's morale like this at Kadesh."

In response to Moses' statement, they said they would fight shoulder to shoulder with arms in hand until every member of Israel reached their respective places. They would not return until every member of Israel was established in their own place. Only the women, children, and livestock would remain here. Even in the land across the Jordan, they would not take any land for themselves.

Hearing the answer, Moses was satisfied. On the condition that they would stay with their other brothers in the war of Canaan, Moses agreed to allocate land on the east bank of the Jordan for Gad, Reuben, and half the family of Joseph. Reuben established his dwelling in Heshbon, Joseph's descendant Manasseh in Gilead, and Gad in Dibon and its surrounding areas.



15. The Successor of Moses and His Death



After reaching Canaan, the task of distributing the land had to be performed. A list was prepared of those who would complete this significant task. The allocation of land to each tribe in proportion to their population was considered with great importance. In the land of Canaan, land had to be allocated for nine and a half tribes, as land had already been allocated for two and a half tribes on the eastern bank of the Jordan River.

Moses harbored a deep desire before God to cross the Jordan River and enter the Promised Land on the western bank. However, God forbade Moses from asking for this a second time. God was also displeased with Moses; he would not be able to enter the Promised Land. God said, "Climb the Abarim mountains located in the land of Moab, opposite Jericho. From there, observe the land of Canaan, which I shall give to the Children of Israel—the land I promised to give to the descendants of Abraham, Isaac, and Jacob. You must die on the mountain, just as your brother Aaron embraced death on Mount Hor."

When Moses expressed his desire to enter the Promised Land for the second time, God again forbade him from speaking of it. Moses realized that his time had come to an end.

Moses prayed to God to appoint a leader who could lead



the Israelites. To establish someone in leadership, God told Moses to choose someone who possessed vitality and life-force.

Joshua was strong and possessed indomitable courage. God told Moses to establish Joshua as the next leader. God instructed Moses to place his hand upon Joshua and, in front of the Children of Israel, transfer his own authority and dignity to him before he departed.

Moses addressed the gathered assembly, saying, "You shall move forward with courage. Do not be afraid before the enemy. Do not show your weakness. God will help you. I am now old. I am no longer in a condition to move forward. According to God's command, I cannot go to the other side of the Jordan River. Joshua will lead you and take you to the West Bank of the Jordan."

Before all the Israelites, Moses placed Joshua on the seat of honor. Joshua took up the leadership of the Israelites, and everyone obeyed him just as they had obeyed Moses.

Moses said, "After crossing the Jordan River, you will enter the land of Canaan. You must completely drive out the inhabitants there. Destroy all their idols and altars. You shall live there. God has given this land to you, and



you shall enjoy it for generations."

Moses climbed Mount Nebo. From the mountain peak, he observed the land of Canaan. Moses died in the land of Moab. No one is aware of the exact place where Moses is buried. When Moses died, he was one hundred and twenty years old. The Israelites broke down in tears for Moses. No one like Moses has ever appeared again, who knew God face-to-face. As it is stated in the Quran:

"... And Allah spoke to Moses with [direct] speech." (Al-Quran 4:164)



16. Joshua



After the death of Moses, Joshua took over the leadership of the Israelites. Joshua was a descendant of Joseph. God stirred Joshua to lead the Israelites across

the Jordan River and into the Promised Land.

Joshua ordered the Israelites to prepare for the upcoming expedition. Forty thousand armed soldiers prepared for war. Spies were sent to Jericho to gather information. By crossing the Jordan River, Israel arrived at the plains of Jericho.

Just as the Israelites had crossed the Red Sea during the time of Moses, they now crossed the Jordan River. This event further glorified Joshua's status among the Israelites. Like Moses, the Israelites accepted Joshua as their leader from their hearts.

Israel took up a position at Gilgal, east of Jericho. The Amorite inhabitants of Canaan became terrified by this. Even the Canaanites living by the sea in the far west were panic-stricken upon seeing such progress of the Israelites.

Almost all the warriors of the generation that started the journey from Egypt had died in the desert. They had refrained from going to war by defying God's command. As a result, they spent forty long years in the desert. The generation born in the heart of the desert had not yet been circumcised. They completed this task upon arriving at Gilgal.



Until now, the Israelites had been eating Manna as food. Upon arriving here, the end of their Manna consumption was marked for the first time. They began to consume the grains of the land of Canaan as food.

Israel attacked Jericho. The city was destroyed. Men, women, youths, and the elderly—even domestic animals—were killed. The city was completely burnt down. Valuable property, including gold and silver, was seized. Joshua's name spread everywhere.

After Jericho, they captured the city of 'Ai.' The entire city was burnt down. Nearly twelve thousand men and women were killed. The rulers of that place were executed by hanging them from trees.

Seeing such progress of Israel, all the inhabitants from Lebanon to the mountains, the plains, and the seashore—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites—gathered together against Israel. Gibeon was a neighboring country to Jericho and Ai. Upon learning of the tragic fate of Jericho and Ai, they established peace with Israel.

Gibeon was stronger than Ai, yet they established a treaty with Israel. The ruler of Jerusalem learned of this news. He took five Amorite leaders with him and



gathered for war against Gibeon. Gibeon sought Joshua's help. Joshua rushed from Gilgal and killed and drove away the Amorites. The five Amorite rulers hid in a cave at Makkedah. They were captured and executed by hanging from trees.

Joshua continued to move forward, winning one victory after another. He captured Makkedah and carried out a massacre there; no one was left alive. Similarly, Joshua captured Libnah, Lachish, Gezer, and Eglon, reaching as far as Hebron. In the same expedition, Joshua brought Kadesh and Gaza under his control. In fact, he brought the entire southern region of Canaan under his control. After annihilating all enemies, he returned to Gilgal.

The other rulers of northern Canaan learned of the fate of the south. The Canaanites, Hittites, Perizzites, Jebusites, and Hivites all formed a massive army together. They gathered at a place called Merom for war against Israel. Joshua defeated and killed them all. He pursued them as far as Sidon. Northern Canaan also came under the control of Israel. Following the instructions given by Moses before his death, all inhabitants of Canaan were evicted from their own land as much as possible. The Anakims were also wiped out from the mountainous regions.



Except for Gibeon, no one else established peace with Israel. Everyone had to be defeated through war. Joshua remained engaged in war with various rulers for a long time. He had to fight against more than thirty rulers. Joshua succeeded in bringing the entire land under Israel's control.

During his lifetime, Moses had allocated land for the tribes of Reuben, Gad, and half the tribe of Joseph. He allocated land for them in the Jordan and Moab regions east of Jericho. For the remaining tribes, Joshua completed the task of allocating land in the land of Canaan.

To provide a general idea, a map of the land allocation for the Israelites is presented. The descendants of Judah received a large portion of the distributed land.

No provision was made for land allocation for the Levite family. They were chosen for priestly work. However, arrangements were made to allocate some land for the members of the Levite family from the land received by all the other tribes of Israel.

In this way, God granted the Israelites the land He had promised to their fathers—Abraham, Isaac, and Jacob.

The Canaanites had been living in the land of Canaan



from before. It was not possible for the Israelites to evict everyone. As a result, the Israelites began to live together with various ethnic groups like the Canaanites, Hittites, Perizzites, Jebusites, and Hivites.

The task of bringing all parts of the Promised Land under control remains incomplete for the Israelites even today, specifically regions like Gaza, Ashdod, and Ashkelon in Palestine.

The Israelites buried the bones of Joseph, which they had brought with them, at Shechem in Canaan. Meanwhile, Eleazar, the son of Aaron and a priest, passed away. When Joshua died, he was one hundred and ten years old. He was buried in Timnath-serah in Ephraim, the place of his inheritance. The chapter of Joshua ends here.



17. Israel After Joshua

Even after the death of Joshua, the tribe of Judah continued the struggle against the Canaanites and Perizzites. They attempted to evict them from the land, resulting in the deaths of thousands of people. They also captured Gaza and Ashkelon. However, the Jebusites remained, and many Amorites continued to inhabit the land. Many Canaanites stayed among them, and some were forced into manual labor.

For approximately three hundred and fifty years after Joshua's death, no significant leadership emerged among the Israelites. During this period, their faith in God gradually began to decline. The new generation was not well-acquainted with the history and the faith that had brought Israel from Egypt to Canaan.

Among the succeeding generations, the human values and discipline of the wartime era began to perish. Disasters began to strike them repeatedly. They entered into marriages with the Philistines, Canaanites, Hittites, Amorites, and Hivites—an act that was strictly forbidden for them. Forgetting their one and only God, they began to engage in idol worship like the other nations. It is believed that for these various reasons, they began to



face a moral and social downfall.

In the three hundred and fifty years following Joshua, Israel was oppressed at various times by the Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, and Philistines. The Israelite nation, which had returned from Egypt to Canaan by overcoming numerous obstacles through God's blessing, began to lose its glorious days. Eventually, they fell under the subjection of the Philistines, and several wars broke out between them.



18. Saul and David

Samuel was then in his old age serving as a priest. The Israelites sought his counsel, desiring a leader who would fight on behalf of Israel and lead them in battle. They expressed this wish to Samuel. Regarding this, the Quran states in Surah Al-Baqarah:

"Have you not seen the group of the Children of Israel after Moses when they said to a prophet of theirs, 'Appoint for us a king...?'" (Al-Quran 2:246)

Although Samuel was initially displeased with the proposal, he eventually declared Saul as their leader, stating that he would liberate the Israelites from the hands of the Philistines.

Saul came from the family of Benjamin. Everyone was surprised by Samuel's words, wondering, "How can he protect us?" Saul is referred to as Talut in the Quran. Surah Al-Baqarah describes the matter as follows:

"And their prophet said to them, 'Indeed, Allah has sent to you Saul as a king.' They said, 'How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?' He said, 'Indeed, Allah has chosen him over you and has



increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills..." (Al-Quran 2:247)

During Saul's reign, he was constantly engaged in wars with the Moabites, Ammonites, Edomites, and Amalekites. He always endeavored to ensure the security of Israel. For most of his time, a fierce war with the Philistines persisted. Saul's son Jonathan and the commander Abner were always by his side; Abner was his cousin.

The Philistines gathered for war, and Israel stood to face them. Both sides took positions on two mountains with a valley in between. On the Philistine side stood a giant champion named Goliath. He challenged the Israelites to fight him. Hearing Goliath's challenge, the Israelites grew fearful. The Quran states:

"And when they went forth to [face] Goliath and his soldiers, they said, 'Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.'" (Al-Quran 2:250)

It is evident from this verse that when the Philistines and Israelites faced each other, the Israelites were believers, seeking God's help against the disbelieving Philistines.



Saul announced that whoever could kill Goliath would be rewarded with great wealth and the hand of his daughter in marriage. A young man named David approached Saul and expressed his desire to fight Goliath on behalf of the Israelites. Hearing his proposal, Saul said, "O youth, you are but a boy. Goliath is a warrior, experienced and skilled in war; you cannot prevail against him."

David tried to demonstrate his capabilities to Saul in various ways. Realizing that David's intent was sincere, Saul granted him permission to fight Goliath. Saul personally equipped David with battle armor. In the battle, David defeated and killed Goliath. Seeing their greatest hero defeated, the Philistines began to flee in fear. The courage of the Israelites increased manifold, and they pursued and drove the Philistines away. In the Quran, Goliath is called Jalut and David is called Dawud. It is said:

"So they defeated them by permission of Allah, and David killed Goliath... And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted..." (Al-Quran 2:251)

From this verse, it is clear that the Israelites followed the right path that day.



Saul expressed interest to Commander Abner in learning more about David's background. David was the son of Jesse of Bethlehem, a member of the family of Judah. Jesse had eight sons; David was the seventh. Three of his brothers were already fighting the Philistines on Saul's side.

After killing Goliath, David became extremely popular among the Israelites. Saul's son Jonathan also liked David very much. While Saul promoted him, he also became envious and began plotting to kill him. Despite this, David remained loyal and behaved well toward Saul, which only made Saul more suspicious and fearful.

Saul married his younger daughter Michal to David, but in exchange, David had to kill two hundred Philistines. Michal loved David dearly. Saul began inciting his son Jonathan and his men to kill David, but Jonathan liked David immensely. David had committed no wrong and had risked his life for the Israelites. Jonathan could not support his father's baseless actions and tactfully protected David.

Saul again sent men to Michal's house to kill David. Michal helped him escape under the cover of night and saved him. Jonathan, Michal, the tribe of Judah, and all Israelites loved David. Due to Saul's behavior, David fled and stayed



with the priest Samuel in Ramah for a while. David continued to flee from place to place. Saul even killed the families of those who gave David shelter. After Samuel's death, David went to Paran. Saul pursued him throughout his life. David had Saul at his mercy twice but released him without causing any harm.

David realized Saul would never stop pursuing him. He fled to the land of the Philistines with his two wives, Abigail and Ahinoam, and six hundred followers. When Saul learned David had fled to Philistine territory, he stopped pursuing him.

The Philistines gathered again for war against Israel. Saul assembled the Israelites, but seeing the Philistines' preparations, he became terrified. Saul was defeated in the battle. His sons, including Jonathan, were killed. The Philistines pursued Saul, and an archer's arrow pierced him. Rather than dying or being humiliated at the hands of the Philistines, Saul asked his armor-bearer to kill him. When the armor-bearer refused, Saul fell upon his own sharp sword. Seeing Saul dead, the armor-bearer also took his own life. The Philistines beheaded Saul and hung his head.

At that time, David was engaged in battle with the Amalekites, who had looted their women, including



David's wives. Upon returning from battle, David received the news of the deaths of Saul and Jonathan and was deeply devastated.

Following this, David returned to Hebron. The inhabitants declared him the leader of Judah. However, Commander Abner declared Ish-bosheth as the leader of Israel. Ish-bosheth was a surviving son of Saul, then forty years old. Israel became divided into two parts: Judah followed David, and Israel followed Ish-bosheth.

A long war ensued between David's followers and Saul's followers. Ish-bosheth ruled for two years. A conflict arose between Ish-bosheth and Commander Abner over Abner's relationship with one of Saul's concubines. Consequently, Abner expressed his desire to join David. David agreed on the condition that his wife Michal be returned to him.

David got his wife back, but David's commander Joab tactfully murdered Abner. David was unaware of this and expressed grief for Abner. His followers realized this was not David's doing. In Abner's absence, Ish-bosheth was murdered by his own men, who brought his head to David to gain favor. They knew Ish-bosheth was Saul's son and that Saul had pursued David all his life. However, David executed the murderers.



The absence of Saul, Abner, and Ish-bosheth brought the Israelites to David. They accepted him as their leader, and the divided Israel was reunited. David was thirty years old at the time.

David ruled Israel for forty years—seven years in Hebron over Judah alone, and thirty-three years from Jerusalem over a united Israel. When the Philistines attacked again, David repelled them. He successfully brought the Jebusite stronghold of Jerusalem under his control. He also subjugated the Moabites, Amalekites, and defeated the Syrians when they came to aid the Ammonites.

Though Israel had left Egypt long ago, they still had no fixed house for the worship of God. God instructed David to build a specific house. David purchased land and built a house for God.

According to the customs of the time, David had many wives and concubines and many children. One of his wives was Bathsheba, the wife of Uriah, a loyal Hittite soldier. Her beauty attracted David. David tactfully had Joab send Uriah to a dangerous front in battle, where he was killed. David then married his wife. Although David had established a relationship with her before Uriah's death, he later sought God's forgiveness. Bathsheba gave birth to David's son named Solomon. Hinting at this



event, the Quran states in Surah Sad:

"...And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. So We forgave him that... (He was told) O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah..." (Al-Quran 38:24-26)

Absalom and Amnon were two sons of David from two different wives. Absalom's sister was Tamar, who was very beautiful. Amnon developed a weakness for Tamar and forced himself upon her. David was furious, but Absalom remained silent for over two years. Eventually, Absalom invited royal guests and had his men kill Amnon. David broke down in grief. Absalom fled to Syria and did not see David for a long time.

Absalom stayed in Geshur, Syria, for three years. David's heart eventually softened, and Joab brought Absalom back with permission. However, David did not see him for many days. Eventually, Absalom rebelled against David. David had to flee Jerusalem and cross the Jordan. A battle occurred between their followers, in which Absalom was killed. Upon hearing of Absalom's death,



David was deeply heartbroken. David returned to Jerusalem and fought several more wars with the Philistines, eventually defeating them.

David was on his deathbed. His son Adonijah, without informing David, declared himself ruler and began performing the necessary ceremonies, excluding many of David's important counselors. The counselors went to Bathsheba and asked her to remind David of his promise to make her son Solomon the ruler of Israel. Bathsheba went to David, and he declared Solomon as his successor. The city was left in a state of uncertainty.



19. Solomon

Upon ascending the throne, Solomon firmly suppressed those who could potentially oppose him and took full control of the empire. He established excellent relations with the Pharaohs, the rulers of Egypt, and married a Pharaoh's daughter.

At that time, there was no specific place or house for worship. People would go to high places to offer sacrifices in the name of God. After gaining the throne, Solomon went to Gibeon, a place famous as a "high place," to offer sacrifices. While there, God appeared to Solomon in a dream and told him to ask for whatever he desired.

Solomon did not ask for wealth, power, or a long life. Instead, he asked for the wisdom to discern between good and evil. God was extremely pleased with Solomon's prayer and granted him wisdom, wealth, and everything else in abundance. As stated in the Quran:

"And We gave understanding of the case to Solomon, and to each [of them] We gave judgment and knowledge. And We subjected the mountains and the birds to go along with David, they proclaiming Our purity and glory..."
(Al-Quran 21:79)



The fame of Solomon's wisdom spread far and wide. The Queen of Sheba (Saba—a kingdom in South Arabia, part of present-day Yemen) came to see him personally after hearing of his virtues. She left with the realization that Solomon was even greater in reality than what she had heard. She gave Solomon many valuable gifts. The Quran says:

"...She (the Queen of Sheba) said, 'My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.'" (Al-Quran 27:44)

Solomon established his authority from the border of Egypt to the land of the Philistines and across the entire territories of Judah and Israel. During his reign, peace prevailed in the kingdom. Because David had been busy with wars throughout his reign, he could not complete the construction of a house for the worship of God.

Solomon took measures to fulfill the task entrusted to his father according to God's instructions. He began the work of building a designated house for worship. For the construction of the sanctuary, Solomon brought timber from distant Lebanon by sea.

It had been four hundred and eighty years since Israel left Egypt. After this long period, the first sanctuary was



established in the name of God during Solomon's time. Solomon covered it with gold.

This house was the first Qibla (direction of prayer) for Muslims. Later, when the Kaaba was designated as the Qibla, certain verses were revealed in the Quran regarding this matter. In Surah Al-Baqarah, it is said:

"The foolish among the people will say, 'What has turned them away from their Qibla, which they used to face?' Say, 'To Allah belongs the east and the west...'" (Al-Quran 2:142)

Surah Al-Imran states:

"Indeed, the first House [of worship] established for mankind was that at Makkah—blessed and a guidance for the worlds." (Al-Quran 3:96)

In fact, this house in Jerusalem (Masjid al-Aqsa) was established during the time of Prophet Solomon, 450 years after the arrival of Prophet Moses. However, 900 years before Prophet Moses, Prophet Abraham (AS) had established the holy house of worship (Kaaba) in Makkah. The Quran expresses that this was more suitable to be the Qibla.

In terms of wealth, Solomon was more prosperous than



any other ruler of that time. He gained fame as a renowned ruler. It is said that Solomon could also understand the language of animals and birds. As stated in Surah An-Naml:

"Until, when they came upon the valley of the ants, an ant said, 'O ants, enter your dwellings lest you be crushed by Solomon and his soldiers while they perceive not.' So [Solomon] smiled, amused at her speech..." (Al-Quran 27:18-19)

There were prohibitions for Israelites against entering into marriage with other ethnic groups, as it was believed this might lead them away from their God and toward the beliefs of others' gods. However, Solomon established relationships with others. He formed alliances and relationships with the daughter of Pharaoh, as well as the Moabites, Ammonites, Edomites, Hittites, and Sidonians. Solomon had seven hundred wives and three hundred concubines. Solomon also came into contact with the gods of others; in his old age, his wives turned his heart toward their gods.

When Solomon's father David was slaying the Edomites, a young boy of the royal family managed to flee to Egypt. His name was Hadad. Hadad received support from Pharaoh—so much so that Pharaoh married him to the



Queen's sister.

Hadad learned of the deaths of David and his commander Joab. He informed Pharaoh of his desire to regain the rights to his lost kingdom. During Solomon's reign, Hadad became a source of irritation for him. Additionally, a warrior named Jeroboam began to oppose Solomon. Solomon tried to kill Jeroboam, but he fled to Egypt. Solomon ruled all of Israel from Jerusalem for forty years.



20. The Period After Solomon

After the death of Solomon, his son **Rehoboam** succeeded him. During this time, Jeroboam, who had opposed Solomon, returned from Egypt.

Under Rehoboam, Israel was divided into two parts: **Judah** and **Israel**. Those who followed Rehoboam primarily adhered to the line of David and the tribe of Judah. The tribes of Judah and Benjamin followed Rehoboam.

Geographically, Judah held the single largest portion of Israel's territory. All other parts of Israel separated from Judah, chose Jeroboam as their leader, and became known as **Israel**. Rehoboam remained in Jerusalem, while Jeroboam stayed in Bethel, ruling over Judah and Israel respectively.

Solomon had established the Holy Sanctuary in Jerusalem during his time. All Israelites were required to come to Jerusalem to worship God. This created apprehension in Jeroboam's mind. He feared that if the people of Israel continued to travel to Jerusalem for worship, their hearts might eventually turn back toward Rehoboam. Out of this fear, Jeroboam established a separate place of worship in Bethel. He fashioned golden



idols there. He bypassed the designated Levite family for priestly duties and appointed others as priests. However, the truth remains that the House of God, the very concept that the Israelite nation cherished when they came from Egypt to Canaan, was situated in Jerusalem.

By creating a separate sanctuary and installing idols in Bethel, Jeroboam caused a rift in the faith of the Israelite nation. It is said that Jeroboam introduced sin into Israel regarding their belief in God. From his time onward, idol worship and other forms of pagan rituals began to permeate the Israelites. According to the commands given to Moses by God, this was strictly forbidden for the Israelites.

Most subsequent rulers of Israel followed his path, which was considered a sin. This gradually eroded their moral strength. As a result, it is believed they eventually fell under the subjection of others. The Quran states:

"Mankind was [of] one community [then they differed]; so Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it—after the clear proofs came to them—out of jealous animosity among



themselves..." (Al-Quran 2:213)

It is further stated:

"...those who worshiped idols are worse in position and further astray from the right way... Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ." (Al-Quran 5:60, 45:17)

"...And those who were given the Scripture did not differ except after knowledge had come to them—out of jealous animosity between themselves..." (Al-Quran 3:19)

Jeroboam reigned for twenty-two years, and Rehoboam ruled Judah for seventeen years. Throughout their reigns, there was constant war between Rehoboam and Jeroboam. The history of Judah and Israel after Solomon is a history of bloody conflict and palace intrigue.

The Quran states:

"...[the Children of Israel] differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends." (Al-Quran 2:253)

Many of those who ascended to power in Judah and Israel after Solomon seized control by brutally killing one



another. The history of this period is one of bloody clashes and conspiracies. While many rulers were idolaters, some were also staunchly opposed to it. The Quran states:

"We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed." (Al-Quran 5:70)

At one point, the Pharaoh of Egypt brought Judah under his subjection, and they paid regular taxes to him. Syria, Moab, and Ammon all turned against Judah during this time, engaging in acts of destruction. Eventually, the land fell under the control of **Nebuchadnezzar** of Babylon. Due to Babylon's intervention, Egypt did not advance further in this direction.

Zedekiah, the ruler of Judah, eventually rebelled against Babylon. Consequently, Nebuchadnezzar burned down the city of Jerusalem and destroyed everything. The Sanctuary built by Solomon was destroyed at this time. The history of Judah from Rehoboam to Zedekiah spans approximately 393 years.

On the other hand, the history of Israel from Jeroboam



to Hoshea spans 249 years. During this period, Israel accepted the suzerainty of Assyria. The King of Assyria began settling people from Babylon and other places in Samaria, Israel, while deporting the Israelites to various locations within Assyria.

Within four hundred years after Solomon, Judah became subject to Babylon, while Israel fell under the dominion of Assyria.

Note to the Reader: This book has chronologically discussed the journey from creation to the first humans, the Great Flood, and the expansion of the human race. The importance of Abraham as a singular figure in human history has been highlighted here, particularly the promise given to him by God. The history of the Children of Israel moving forward with that divine promise has also been discussed.

However, the son of Israel, **Joseph** (known as the Prophet Yusuf), and the events of his life serve as a major turning point for the Children of Israel and human history. These events are mentioned in the Bible and detailed in the Quran in **Surah Yusuf (Chapter 12)**.

Why are the events of Joseph's dreams described with such importance in both the Bible and the Quran? Why



was an entire Surah revealed in the Quran regarding this event? It would have been impossible to write this history by omitting his story. These events played a role in shaping human history as it is today; otherwise, human history might have been different. The arrival of Moses might not have been necessary. The sensational event of the Israelite nation crossing the Red Sea might not have occurred. The history of Moses would have been excluded from human history, and subsequent history would not be what it is today.

While the Quran briefly touches upon all aspects of Israelite history, it describes the events of Joseph in great detail due to their significance. A separate Surah was revealed solely for this story, containing many lessons. Surah Yusuf states:

"And how many a sign within the heavens and earth do they pass over while they, from it, are turning away... There was certainly in their stories (of the Children of Israel) a lesson for those of understanding..." (Al-Quran 12:105, 111)

"A small sin; its trail is long and great." One day, the Children of Israel committed a small sin against one of their own brothers. Although a sin is never truly "small," even if it seems so, its consequences are vast. The



brothers did not commit a minor sin; they intended to kill him. Although they ultimately did not kill him, they threw him into a well and later sold him. All of these were sins. That "small" sin from many years ago has taken such a form that I am writing this book today. Many have written about it, and it has been discussed in many great volumes. That small event did not remain small, nor did it remain hidden. The trail of that one event led to the Israelites' migration to Egypt, followed by the oppression of Pharaoh, the Great Exodus, and forty years of wandering in the desert. The Quran, therefore, says there are many lessons in this. One must not commit even a small sin, for the results can become unexpectedly large and terrible.

A small sin of a single day is enough to create a history of thousands, lakhs, or crores of years by human calculation. Even the busy time we spend today is, in one sense, the result of a single day's disobedience—the "result of eating a fruit."

Adam and Eve ate a fruit in disobedience, and thus followed the creation of the world and its long history. Whether one believes these matters is a personal choice, but the lessons are significant. Even if taken metaphorically, there are lessons to be learned, just as



there are lessons in the Mahabharata.

"And whoever earns a fault or a sin and then throws [the blame] thereof upon an innocent person has taken upon himself a slander and manifest sin." (Al-Quran 4:112)

Let the hope be that no more sins are created. May the subtle, "clever" sins mixed with a touch of knowledge also come to an end. These are responsible for familial, social, and global unrest. Thank you for reading the book.



Judah and Israel After Solomon

Rulers of Judah and Israel

Below is a side-by-side list of those who ruled Judah and Israel following the reign of Solomon.

No	Judah	Years	No	Israel	Years
01	Rehoboam	17	01	Jeroboam	22
02	Abijam	3	02	Nadab	2
03	Asa	40	03	Baasha	24
			04	Elah	2
			05	Zimri	7 Days
04	Jehoshaphat	25	06	Omri	18
05	Jehoram	8	07	Ahab	22
06	Ahaziah	1	08	Ahaziah	2
07	Athaliah	6	09	Joram	12



08	Joash	40	10	Jehu	28
09	Amaziah	29	11	Jehoahaz	17
			12	Jehoash	16
10	Azariah (Uzziah)	52	13	Jeroboam	41
			14	Zechariah	6 Months
			15	Shallum	1 Month
			16	Menahem	9
			17	Pekahiah	2
11	Jotham	16	18	Pekah	20
12	Ahaz	16	19	Hoshea	9
13	Hezekiah	29			
14	Manasseh	55			
15	Amon	2			
16	Josiah	30			



17	Jehoahaz	3 Months			
18	Jehoiakim	11			
19	Jehoiachin	3 Months			
20	Zedekiah	11			
Total		393			249

The Children of Israel were strictly commanded to worship the one God. However, at one point, they drifted away from the remembrance of their God. Despite returning to Canaan from Egypt by God's grace after many hardships, their glorious days gradually came to an end. They engaged in internal bloodshed. Due to mutual envy and hatred, they abandoned the worship of the one God, and some even adopted the practice of idol worship.

During the three and a half centuries following Joshua, Israel was oppressed at various times by several groups, including the Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, and Philistines.

A brief overview of the rulers and the fates of Judah and Israel following Solomon is presented below.



Judah After Solomon

After Rehoboam, his son **Abijam** ruled Judah. Abijam governed for three years. During that time, there was constant war between Abijam and Jeroboam.

Abijam was succeeded by his son **Asa**. He was a staunch opponent of idol worship. Throughout his reign, there was persistent warfare between Asa and the Israelite ruler Baasha. Asa ruled Judah for forty years.

Following Asa, his son **Jehoshaphat** took charge. He ruled for twenty-five years and maintained good relations with Israel.

Jehoshaphat was succeeded by his son **Jehoram**, who ruled for eight years. During his time, the Edomites rebelled against Judah.

After Jehoram, his son **Ahaziah** succeeded him. Ahaziah ruled for one year. He joined forces with Joram, the ruler of Israel, to fight against King Hazael of Syria. Joram was severely wounded in battle, and subsequently, Commander Jehu killed them both.

After Ahaziah's death, his mother **Athaliah** killed everyone in the royal family and took over the leadership of the country. She ruled for six years. When the royal



family was being massacred, Ahaziah's sister Jehosheba secretly saved one of Ahaziah's sons named **Joash**.

When Joash was placed in power, Athaliah was killed. Joash was seven years old at the time. He ruled for forty years. During his reign, King Hazael of Syria came and looted wealth. Joash was eventually killed by his own people.

He was succeeded by his son **Amaziah**, who ruled for twenty-nine years. He killed ten thousand Edomites for the offense of capturing a disputed city. During his reign, a conflict occurred with Jehoash of Israel, and Israel looted wealth. A conspiracy was formed against him, and he was killed.

All the inhabitants of Judah then accepted his son **Azariah** as their leader. Azariah was sixteen years old at the time and ruled for fifty-two years. He is also known as **Uzziah**.

After him, his son **Jotham** ruled for sixteen years. Following Jotham, his son **Ahaz** took over the leadership and ruled for sixteen years. During his time, Syria and Israel attacked but were unsuccessful. Pekah was the ruler of Israel at that time.

After Ahaz, his son **Hezekiah** took responsibility. He did



not accept the suzerainty of Assyria and suppressed the Philistines. He was also an opponent of idol worship. Hezekiah reigned for twenty-nine years.

After Hezekiah, his son **Manasseh** took charge at the age of twelve. During his reign, the worship of various gods began again. Manasseh reigned for fifty-five years.

He was followed by his son **Amon**, who ruled for two years. His own people conspired against him and killed him. The common people then took revenge on those who had murdered him.

The people of Judah then gave the responsibility of the kingdom to his son **Josiah**. Josiah was only eight years old when he came to power; he eventually ruled for thirty years. Josiah destroyed idols. During his reign, the Pharaoh of Egypt launched an expedition against Assyria. Josiah died while going to meet the Pharaoh.

After Josiah's death, his son **Jehoahaz** succeeded him. He was twenty-three years old and remained in power for only three months. During this time, Pharaoh Necho of Egypt captured Jehoahaz and took him to Egypt, where he died. The Pharaoh placed Jehoahaz's brother Eliakim in his place. Eliakim was twenty-five years old at the time, and his name was changed to **Jehoiakim**.



Jehoiakim paid regular taxes to the Pharaoh and remained in power for eleven years. During his time, Syria, Moab, and Ammon all turned against Judah and engaged in destruction. The country fell under the subjection of **Nebuchadnezzar** of Babylon. Due to Babylon's intervention, Egypt did not advance further.

Jehoiakim was succeeded by his son **Jehoiachin**. He was eighteen years old and stayed in power for only three months. Nebuchadnezzar took everyone to Babylon. Jehoiachin's uncle Mattaniah was placed in his stead. Mattaniah was twenty-one years old and was named **Zedekiah**. He remained in power for eleven years.

At one point, Zedekiah rebelled against Babylon. As a result, Nebuchadnezzar destroyed and burned Jerusalem. The sanctuary built by Solomon was destroyed. Zedekiah's children were killed in front of him, and he was taken to Babylon in chains, where he remained a prisoner. A later king of Babylon showed mercy to the captive Jehoiachin and released him.

The history of Judah from Rehoboam to Zedekiah spans approximately 393 years. The contemporary history of Israel is discussed below.



Israel After Solomon

After Jeroboam, his son **Nadab** reigned. Nadab ruled the kingdom for two years.

Baasha, from the tribe of Issachar, conspired against Nadab and killed him. He became the ruler of Israel and executed everyone belonging to the family of Jeroboam. At that time, Asa was the ruler of Judah. There was constant warfare between Asa and Baasha. Baasha ruled Israel for twenty-four years.

After Baasha, his son **Elah** took over the responsibility of the kingdom. He ruled for two years.

The military commander **Zimri** conspired against Elah, killed him, and seized power. He executed everyone from the lineage of Baasha.

When the people of Israel heard this news, they placed Commander **Omri** in power. Upon learning this, Zimri set the palace on fire and committed suicide. Zimri was in power for only seven days. Omri ruled the kingdom for eighteen years.

After him, his son **Ahab** came to power. Ahab governed for twenty-two years. During this period, Ben-Hadad of Syria invaded Israel twice but was defeated, resulting in



many casualties. Subsequently, there was no war between Syria and Israel for three years. After three years, Ahab, joined by Jehoshaphat, the ruler of Judah, attacked Syria. Ahab was killed in that battle.

Following Ahab's death, his son **Ahaziah** took charge. He ruled for two years. Since he had no son, Ahab's other son, **Joram**, took over the administration in his place. He ruled for twelve years.

After Ahab's death, the Moabites rebelled. Israel, along with Judah and Edom, went to suppress them but returned without success. During this time, Israel and Judah united to fight King Hazael of Syria. Joram was severely wounded in the battle.

At that time, Commander **Jehu** killed Joram and his seventy sons to seize power. Ahaziah, the ruler of Judah, also died. Jehu also killed forty-two of Ahaziah's brothers at the same time. Jehu ruled Israel for twenty-eight years.

Jehu was succeeded by his son **Jehoahaz**. He ruled for seventeen years. During his reign, Israel fell under the subjection of Syria. Hazael was then the King of Syria.

After him, his son **Jehoash** came to power. During his time, there was a conflict with Amaziah of Judah.



Meanwhile, King Hazael of Syria died. Jehoash recovered the lost lands of Israel from Hazael's son, Ben-Hadad, and liberated the inhabitants of Israel from Syrian oppression. He reigned for sixteen years.

His son **Jeroboam (II)** then ruled the country for forty-one years. After him, his son **Zechariah** ruled. Zechariah governed the country for only six months.

Shallum conspired against him and murdered him in public. However, Shallum could only rule for one month. **Menahem** killed him and took over the leadership. During Menahem's time, Assyria invaded Israel, looted its wealth, and then left.

Menahem's son **Pekahiah** took over the leadership in his father's place. Pekahiah remained in power for two years. Commander **Pekah** conspired against him, killed him, and took charge. He remained in power for twenty years. During his reign, Assyria captured a large portion of Israel.

Meanwhile, **Hoshea** conspired against Pekah, killed him, and took power. He ruled the kingdom for nine years. During his time, Israel accepted the suzerainty of Assyria. The King of Assyria began settling people from Babylon and other regions in Samaria, Israel, and deported the Israelites to various places in Assyria. The history of Israel



from Jeroboam to Hoshea spans approximately 249 years. The Quran states:

"...You killed one another and evicted a party of your people from their homes, assisting one another against them in sin and aggression... So what is the recompense of those who do that among you except disgrace in worldly life?..." (Al-Quran 2:85)



A Conclusion

The Bible, specifically the Old Testament or the Torah, describes the sequence of events concerning the Jewish nation. Since it includes accounts of creation, the first man and woman, and the expansion of the human race, it can be said to represent or provide a picture of the initial events of human history.

A brief summary of the important events mentioned in the Bible and the Torah is also highlighted in the Quran, which has been reflected in this book. The Quran was revealed in Mecca and Medina in Arabia. What is the reason for the inclusion of Jewish matters or Biblical subjects in the Quran? One of the primary reasons was the presence of Jewish communities in Medina.

While preaching the message of Islam, Muhammad (PBUH) was persecuted in his homeland of Mecca. He performed the Hijra (migration) and came to Medina, where Jewish tribes resided. They were relatively advanced in terms of wealth, education, and power.

The Jewish Prophet Moses (AS) preached the message of the Oneness of God. Muhammad (PBUH) preached that same message. It was a continuous process.



With opposition on all sides, the support of the Jews was necessary for the Prophet's work in Medina; indeed, it was expected. This was because Muhammad (PBUH) was preaching the same message that their own prophets had brought. After their prophets, this responsibility was entrusted to the Children of Israel. Over many years, they had forgotten these teachings and deviated from the right path. On the other hand, they were also not inclined to accept a non-Jewish prophet.

In Medina, some Jewish groups became fierce opponents of Muhammad (PBUH), acting as major obstacles on the path of Islam. Behind this lay leadership conflicts, which is a natural human trait. However, they were also failing to correctly fulfill the responsibility God had placed upon them through Moses (AS). Furthermore, even if they had held leadership during that contemporary time, they lacked the spiritual awakening necessary to carry out the work Muhammad (PBUH) had started; that consciousness was not present among them. It can be said that their leadership failed to guide humanity toward the path of truth and justice.

They were called upon to cooperate with Muhammad (PBUH) and urged to abandon their opposition. They were reminded of their past misdeeds, the



consequences of which were never good for them. They were forbidden from repeating the same behaviors and were warned at various times. For these reasons, the Quran found it necessary to discuss them. Let us gain an insight into what their errors or deviations were.

They had pledged to follow the right path with God—referring to the **Ten Commandments**, which they did not properly observe. They were committed to spreading the message of God's Oneness among people. Moses had entrusted them with the responsibility of delivering the true teachings of the Torah to the Children of Israel, but they did not keep that promise. The Quran reminds them:

"(And remember) when Allah took a covenant from those who were given the Scripture, [saying], 'You must make it clear to the people and not conceal it.' But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased. And never think that those who rejoice in what they have perpetrated and love to be praised for what they have not done—never think them [to be] in safety from the punishment, and for them is a painful punishment." (Al-Quran 3:187-188)

The Quran primarily discusses one central theme: the **Oneness of Allah**. It emphasizes not attributing partners



or associates to Allah as a creator or sustainer—in other words, avoiding Shirk. This is described as the most unjust and abhorrent act.

This book has shown how the sin of Shirk entered the lives of the Israelites. The primary cause was political—a conflict over power. After the death of Solomon, the Israelite nation/country was divided. Driven by mutual malice, one faction introduced idol worship for the sake of ritual. It is said that Jeroboam, the then-ruler of Israel, created a separate house for worship in Bethel, causing a rift in the faith of the Israelite nation. He introduced sin into Israel regarding their belief in God. From his time, idols and other forms of pagan worship began to enter the Israelite community. According to the instructions given to Moses, this was a completely forbidden and grave crime. Most subsequent rulers of Israel followed this path, which was considered a sin. This gradually eroded their moral strength, resulting in them eventually falling under the subjection of others. The Quran states:

"...those who worshiped idols are worse in position and further astray from the right way." (Al-Quran 5:60)

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly



fabricated a tremendous sin." (Al-Quran 4:48)

They engaged in internal strife and bloodshed, matters that have been highlighted in this book and quoted in the Quran. Furthermore, they persecuted their prophets and even those who called for justice, going as far as killing some. The Prophets John (Yahya) and Jesus (Isa) are vivid examples of this. Others who provided guidance toward justice, such as Elijah, Micaiah, Zechariah, and Jeremiah, were also persecuted. The Quran reminds:

"And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right..." (Al-Quran 4:155)

"...those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people—give them tidings of a painful punishment." (Al-Quran 3:21)

These are just a few examples of how they deviated from the right path, but not all.

It should be noted that throughout history, all nations have engaged in conflict, not just the Israelites. However, Allah chose them as an example for mankind. There are lessons for all of humanity in their story. As it is said:



"O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds." (Al-Quran 2:47)

There is good and bad in every nation. Just as there are bad examples among the Israelites, there are also good ones. The Quran mentions this as well:

"...They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous." (Al-Quran 3:113-114)

"And among the people of Moses (the Jews) is a community which guides by truth and by it establishes justice." (Al-Quran 7:159)

Allah chose the Israelite nation as an educational example for mankind. He provided them with Scriptures and the laws for following the right path. He gave them the power of command and authority. He granted them prophethood and leadership. As it is said:

"And We certainly gave Moses the Scripture, so do not be in doubt over his receiving it. And We made it a guidance



for the Children of Israel. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (Al-Quran 32:23-24)

Allah showered immense blessings upon the Children of Israel, granting them Scripture, authority, and prophethood. It is mentioned that whenever they followed the path shown by Allah, He bestowed His favors upon them. Later, they deviated from the right path.

Allah favored them further by saving them from the clutches of Pharaoh. The Quran reminds them of these events, which is why their history is discussed repeatedly. It states:

"And We certainly saved the Children of Israel from the humiliating punishment, from Pharaoh. Indeed, he was haughty and among the transgressors. And We certainly chose them by knowledge over the worlds." (Al-Quran 44:30-32)

Allah had placed them above all people of that time. However, they were punished because they deviated from the path of truth. Through their actions and behavior, they essentially denied the favors of Allah.



Thus, they were overtaken by humiliation and punishment. The Quran merely reminds them of these matters. They were deprived of Allah's grace because of their own mistakes. It is said:

"...and they drew upon themselves anger from Allah. That was because they used to disbelieve in the signs of Allah and kill the prophets without right. That was because they disobeyed and [habitually] transgressed." (Al-Quran 2:61)

"They have been put under humiliation [by Allah] wherever they are overtaken, except for [a covenant of] safety from Allah and a rope [i.e., covenant] from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed." (Al-Quran 3:112)

By reminding them of their deeds, Allah warned them and established certain principles that serve as lessons for all of humanity based on their example. It is said:

"...And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty." (Al-Quran 2:211)



Receiving Allah's favor is not a permanent status for anyone; it depends on one's deeds. The Quran is a warning for everyone. This principle must be remembered by all in relevant contexts. It is said:

"...and if you turn away, He will replace you with another people; then they will not be the like of you." (Al-Quran 47:38)

Since the Children of Israel deviated from their duties and committed errors, the responsibility was then entrusted to Muhammad (PBUH). Highlighting this logic, the Quran states:

"And We did certainly give the Children of Israel the Scripture and judgement and prophethood, and We provided them with good things and preferred them over the worlds. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves... Then We put you, [O Muhammad], on an ordained way (Sharia) of the matter [of religion]; so follow it and do not follow the inclinations of those who do not know." (Al-Quran 45:16-18)

This is the most important aspect of this conclusion. There are lessons here for both what the Israelites lost



and for those who subsequently received Allah's favor. The message of the Quran is a warning applicable to all because it follows the path of truth. Whoever deviates from the truth, this warning applies to them. It is said:

"That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do." (Al-Quran 2:134)

After the Israelite nation, Allah entrusted the responsibility to Muhammad (PBUH)—the responsibility to deliver His message to mankind and for everyone to follow a straight and simple path. His followers must also remember to avoid repeating the same behaviors. They are warned:

"...And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty." (Al-Quran 2:211)

"That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do." (Al-Quran 2:134)

Just as the messages above applied to the Israelites, they apply to those who come after. The attainment of Allah's



favor is not permanent for anyone; it depends on deeds. The Quran is a warning for all of mankind. Therefore, everyone must keep this in mind. It is said:

"...and if you turn away, He will replace you with another people; then they will not be the like of you." (Al-Quran 47:38)

Another point: throughout the ages, self-seeking groups have been seen pushing aside many good things while validating bad ones. They have moved away from the core message of what the Sustainer commanded, distorting it by following the letter while violating the spirit. From religious leaders to judges, various irregularities were created, trapping people in a web of rules. Great figures have appeared throughout time to liberate people from these burdens and superstitions. The Quran highlights these matters; for instance, as Jesus (Isa) says:

"(And I have come) confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you..." (Al-Quran 3:50)

It is also said:

"...the Messenger (Muhammad)... He will enjoin upon them what is right and forbid them what is wrong and



make lawful for them the good things and prohibit for them the evil and relieve them of their burden and the shackles which were upon them..." (Al-Quran 7:157)

And:

"Say, 'Have you seen what Allah has sent down to you of provision of which you have made [some] unlawful and [some] lawful?' Say, 'Has Allah permitted you [to do so], or do you invent [something] about Allah?' And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them do not show gratitude." (Al-Quran 10:59-60)

Why was this context raised? Regarding the Jews, it is said that they trapped the common people in a web of rules by establishing many complex regulations and laws in society. Meanwhile, a certain group among them enjoyed the benefits of these rules. From their religious leaders to doctors and judges, everyone was involved in these practices.

Even today, we should not create hundreds of rules in the name of religion and trap the weak-hearted within them. The responsibility must be borne by those who create such complexities in the middle of a simple and straight



path.

Finally, humanity is urged to learn from the events of the Children of Israel. It is particularly noteworthy that the primary goal is not merely to find their faults or to vilify them. Rather, humanity is asked to learn from the mistakes that caused them loss and to find ways to remain free from any form of evil deeds. Thus, learning from their story is of the utmost importance.

In every nation, there is a history of good and bad deeds, as well as a history of bloodshed. If humanity learned from the examples of their predecessors, those who follow would not commit the same acts. But people often fail to learn.

Allah will judge the results of good and bad deeds. He will judge not only the Israelites but also those who failed to learn from their example and behaved in the same way.

There are many educational signs for mankind in the story of the Israelite nation. However, instead of learning, people often bypass these lessons, repeat the same mistakes, and suffer the consequences. The Quran mentions this for everyone:

"And how many a sign within the heavens and earth do they pass over while they, from it, are turning away! ...



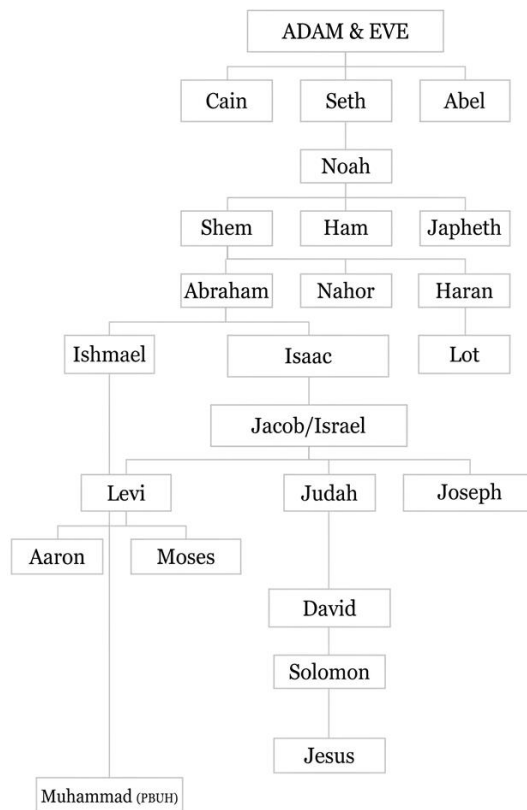
There was certainly in their stories (of the Children of Israel) a lesson for those of understanding..." (Al-Quran 12:105, 111)



A Brief Chronological Chart of the Lineage of Adam, Noah and Abraham

The following chart outlines the prophetic line and the major branches of the family tree as described in Islamic and Biblical traditions:

A CONCISE CHART OF THE LINEAGE OF ADAM, NOAH AND ABRAHAM



Muslims are required to believe in all the divine scriptures: the **Torah** (Tawrat) revealed to Prophet Moses (AS), the **Psalms** (Zabur) revealed to Prophet David (AS), the **Gospel** (Injeel) revealed to Prophet Jesus (AS), and the **Quran** revealed to Prophet Muhammad (PBUH). With the exception of Prophet Muhammad (PBUH), all of these prophets were from the **Children of Israel**.

Prophet Muhammad (PBUH) serves as the final link in this long chain of prophecy, descending through the line of **Ishmael**, the firstborn son of Abraham.

(The original published book is in **Bengali** language. Little deviation may occur in this machine translated version.)

END

